

Journal of Religious Instruction

*Issued
with
Ecclesiastical Approval*

THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Volume XII

JANUARY, 1942

Number 5

\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy

Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

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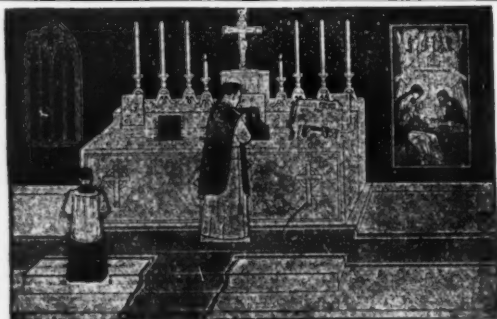
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M. J. O'CONNELL, C.M.

Censor Deputatus.

Imprimatur,

✠ MOST REV. SAMUEL A. STRITCH, D.D.

Archbishop of Chicago.



Editorial Notes and Comments

TEACHER PERSONALITY

Innumerable Catholics in our country pay tribute to former teachers—to Father X., to Brother Y. and to Sister Z., to Catholic teachers who aroused in them the best. These teachers inspired their pupils by their daily lives of justice and charity, first, towards the boys and girls in their classes, and then towards their fellow teachers and mankind in general. Other Catholics there are in this country who, justly or unjustly, evaluate former teachers otherwise. They received no spark of enthusiasm from them. They were taught a doctrine that appeared “not to work.” They were, at times, exposed to situations that mirrored injustice and want of charity. These pupils, now grown to manhood and womanhood, may have been mistaken in their judgments, but, strange as it may seem, the judgments of children are frequently correct. It is important for religious educators to realize that the right kind of relationship be established between them and the children they teach. If pupils do not admire their teachers, a barrier is set up that is decidedly inhibitory to the development of a desirable character.

THE GENTLE METHOD

A Redemptorist priest, writing in a recent issue of *The Sower*,¹ makes a plea not only for gentleness and kindness on the part of those engaged in the work of religious education

¹ Rev. W. Raemers, C.S.S.R., “The Apostolate of the Children,” *The Sower*, No. 140 (July, 1941), pp. 8-9.

but for understanding as well, qualities in the teacher that are closely concerned with the religious development of the young. To the gentle method we cannot return too frequently. It is one for which there are copious objective data. Even candidates for doctoral degrees place it before scholarship in ranking desirable traits in an instructor. The following, from Father Raemers, is applicable to all grade levels:

Teachers will be successful in their apostolate in proportion to their sympathy and kindness. They should understand that every child has feelings. There are some more sensitive than others. Hence, in dealing with children care should be taken not deliberately to wound their feelings. Much less should they be publicly put to shame for not fulfilling their religious duties. Experience goes to show that where children are made to feel their position . . . this usually has the effect of hardening them against religion. When we look back to our own school days to see for which of our teachers we were ready to do all they asked us, we find that it was those who were considerate and kind. But teachers who were cross with us for the least thing, who were quick to exercise their authority over us rather than their patience, and who never gave us a word of encouragement, have not left on our minds happy memories about them.

FIDELITY TO HOLY MASS

As the author of "The Apostolate of the Children," quoted in the foregoing editorial says: "It is of the utmost importance for teachers to realise why they must be kind to children whose parents neglect their religious obligations. The reason is because the souls of these children are spiritually sick." Indeed, almost always children who are unfaithful to Sunday Mass come from indifferent homes. To those teachers who work with these children we offer two additional quotations from Father Raemers:

1.

A missionary was once going 'round a school and was told by the head mistress that she would like him to give a good talking to a boy of eleven who never went to Mass or Sacraments. The priest, hearing that the lad had a Protestant father and careless mother, said he

preferred not to speak to the boy by himself, but to address his class. This he did, and having spoken to the boys about the children's mission, he asked them which commandment began with the word "REMEMBER." They replied at once: "The third commandment." "Good!" exclaimed the missionary. "And as this is the only commandment beginning with the word 'remember,' which marks its importance, I should like to put it on your blackboard." So, taking a piece of chalk, the priest wrote on the board: "*Forget to keep holy the Sabbath Day.*" The children looked surprised, and the boy who never went to Mass said: "Father, you've put *forget*." The priest seeing the mistake—he had done it purposely—rubbed out the word "forget," putting in its place "REMEMBER" in large letters.

For four mornings the missionary gave a short instruction on the Mass to these boys, with the result that he received a note from the lad who used to miss Mass. In it he wrote: "Father, I have been missing Mass on Sundays, but I promise you I will never miss it again. Thank you for telling us about the Mass."

About two years after this mission the priest paid a visit to the school. He recognised the boy who used to miss Mass and who had written a note to him. "I hope that Wilfred is still a good boy?" said the missionary to the parish priest. "Yes, I'm very pleased with him," he replied. "I see him at Mass and Holy Communion every Sunday. In fact, he is now one of my best boys." The story needs no comment. One thing is clear, the boy was so impressed by the missionary's simple talks that he realised his responsibility to practise his religious duties even if those at home never did. Many such examples could be given to show that the best way to deal with difficult children is the gentle method.

2.

A missionary of long experience in dealing with children used to say that the success of his work depended a great deal on the impression he made on them at his opening address, for both boys and girls are quick to notice those who are sympathetic with them. "So no matter how unruly they seem to be when I speak to them for the first time," he said, "I know I must be patient and strive to win them by some tactful remark, or story, or illustration. And soon I find that they are all attending. If I win them at the beginning, I feel confident that the children will want to come and listen to me again. I shall never forget," he added, "how at one mission I had only thirty-two children at the Sunday Mass. On my way down to the schools the next day the curate said to me: 'I suppose you will find out who missed Mass yesterday?' In reply I told him that would never do: it would spoil the mission. As I was shown each class I spoke to the children kindly, telling them that I had come to speak to them in Our Lord's name. The results of the mission were apparent when, at the close on the following Saturday morning, upwards of four hundred boys and girls went to Holy Communion. Before leav-

ing some of the senior boys asked to see me. They wished to thank me in the name of their school for all that I had done for them. I was deeply touched when one of the lads presented me with a box of handkerchiefs and a box of chocolates. I was told that the boys of their own accord had collected the money and bought the gifts. Now they would never have done this, if I had rebuked them for their carelessness on Sunday."

ENTHUSIASM

In the foregoing editorials we have talked about understanding, kindness and gentleness in our dealing with children. We have referred to the effect of teacher personality on the religious development of the young. In *The Man Who Got Even With God*² which is being enthusiastically received in Catholic circles, the author has the following to say about enthusiasm, a personality trait that is also most important in guiding others to a love for God and a love for their fellowmen. Dom M. Raymond analyzes the question of enthusiasm in the following, as he presents the early life of the hero of the biography:

... Perhaps he had teachers such as most of us have had; teachers who can make history, geography, and arithmetic live, teachers who can dramatize even the multiplication table, but who make the "catechism hour" a class without life or lyricism, an hour devoid of all imagery and emotion, a mere memory lesson. Perhaps John's teachers did as many of them do today; perhaps they made 1492 and 1776 live again for the avid mind of youth, but did nothing about the drama of Creation and that greater drama of Redemption. Perhaps they forgot that the Discovery of America and the Declaration of Independence are far less important to us than what happened in Paradise after time began and what took place in Palestine from A.D. 1 to 33. As if it were more important for us to know the addition and subtraction of numbers, than to know what a human nature added to the divine nature by the Second Person subtracted the infinite debt that man owed to God! As if a child should be carefully taught the cancellation of arbitrary signs and symbols, and not much more carefully taught the cancellation of sins! As if the mind of youth, just as it opens into flower, should be made acquainted with all the wars of the world and all the world wars and not more thor-

² Dom M. Raymond, O.C.S.O., *The Man Who Got Even With God*. Milwaukee, Wis.: The Bruce Publishing Company, 1941, pp. 42, 43, 44.

oughly acquainted with the never-ending war of man with Satan and sin! As if it were more important for man to know the cause of the downfall of Greece and Rome, rather than to know that his own worse enemy is a domestic one . . . himself! . . .

It is the catechism that is the golden book of the world's sublimest wisdom; it is the only true dream maker and character builder; for it is the textbook of all textbooks, man's very guide to God. But it must be taught with enthusiasm!

THE CATHOLIC COLLEGE AND DEFENSE

Throughout the country news items from Catholic colleges and universities carry information about investigations, deliberations, and courses to determine the special work of individual institutions, first—during this period of defense and, secondly—looking forward to the post-war period. Many institutions of higher learning have wisely arrived at the conclusion that their finest contribution to the current needs of our nation is, first of all, in the fulfilment of the objectives of Catholic education. We doubt, however, if these institutions will ever even realize these objectives if something is not done about their departments of Religion. It is surprising to hear of the continued appointment of new instructors, with no specific preparation for their work, a condition that is unheard of in any other department of the college or university.

GEOGRAPHY IN THE RELIGION CURRICULUM

Courses on the life of Christ or in Bible History that call for detailed attention to Geography during a Religion period are straying away from the objectives of religious education when they do so. Such a provision will never help boys and girls and other learners to grow in love for God and in love for their fellowmen for love of God. Geography belongs in the Geography curriculum. It does not belong in the Course of Study in Religion.

SCRIPTURAL REFERENCES FOR THE REVISED BALTIMORE CATECHISM

REVEREND G. H. GUYOT, C.M.
Kenrick Seminary
St. Louis, Missouri

EDITOR'S NOTE: We are pleased to announce that beginning with this issue of the JOURNAL we will publish monthly scriptural references for the teacher to use in presenting the *Revised Baltimore Catechism* to pupils. Father Guyot made the study for readers of this magazine.

No teacher of the Catechism should ever have his or her hands far from a Bible; for the purpose of proving the doctrines contained in the Catechism, for the purpose of illustrating some point of doctrine, a teacher needs the Bible. The Church, whether speaking through her pontiffs or through her theologians or through her preachers, appeals to the Sacred Scriptures. The very Founder of the Church told the Jews: "You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me . . ." (John 5, 39-40). It may be, however, that teachers have excused themselves from "searching the Scriptures" because they knew not where to look, because they had not the time to thumb the pages of the Bible. Concordances it is true have been printed, but many teachers have not used them on the plea that these concordances were too cumbersome or too detailed or too vague.

It is to make void these excuses and, at the same time, to assist the teacher in preparing and presenting the lessons of the Catechism that the following pages have been prepared. We intend to give the Scriptural references for the *Revised Edition of the Baltimore Catechism*.

The method will be as follows: The references, e.g., Psalm 138, 2 will be given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference will be given a short "lead" concerning the content of the references: e.g., Deut. 4, 25. . . . The oneness of God is stressed.

Scriptural references will be stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25. . . . Then the references for each question will be given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism, No. 2*. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism No. 1*, the fact will be noted thus: 1 (No. 1, 1); 24 (No. 1, 14).

For the sake of convenience the order of the references will follow the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this will be noted after the "lead" has been indicated.

PART ONE. THE CREED

LESSON 1

The Purpose of Man's Existence

(a) Genesis 1, 1-2, 25

The basis of the purpose of man's existence is found in his creation. As a creature of God man cannot have any other purpose than his Creator.

(b) Proverbs 16, 4

God has made all things for Himself.

(c) Isaias 43, 7, 15

God made man for His glory; He is . . . the Creator, the King.

(d) Apocalypse 1, 8;
4, 11

God, the beginning and end of all things, has made them because of His will.

Question 1 (No. 1, 1). God made us.

(a) Genesis 1, 1-2, 25

The purposes of Moses is to show that God created all things.

(b) 2 Esdras 9, 6

The Levites assert God's creation of all things.

(c) Job 10, 8-9

Job recalls to God that He made him.

(d) Psalm 99, 3

The Psalmist recalls that God made us.

(e) 2 Macchabees 7, 28

The valiant mother of a son about to be martyred exhorts him to courage by reminding him that God made all things.

Question 2 (No. 1, 2). God is the Supreme Being, infinitely perfect, who made all things and keeps them in existence.

- (a) Exodus 3, 14 God gives to Moses His name, a name that indicates His Supremacy and His infinite Perfection.
- (b) Exodus 20, 2 God recalls to the minds of the Israelites that He is their Lord, their God.
- (c) Genesis 1, 1-2, 25; 2 Esdras 9, 6; 2 Macchabees 7, 28. As above, to show that God created all things.
- (d) Wisdom 11, 25-26 God not only made all things, but He wills that they endure.
- (e) Colossians 1, 17;
 Hebrews 1, 3 The Son is the conserver of all things; He upholds all things by the word of His power.

Question 3 (No. 1, 3). God made us to show forth His goodness and to share with us His everlasting happiness in heaven.

- (a) Ecclesiasticus 17, 1-10 After a description of God's creation of man the author states that God "set His eye upon their hearts to show them the greatness of His works."
- (b) Matthew 25, 34-35 The just are called to possess the kingdom prepared for them.
- (c) I Corinthians 13, 8-12 St. Paul points out that after this life we shall see God "face to face."
- (d) Apocalypse 22, 3-5 John describes the heavenly Jerusalem where the servants of God will see His face.

Question 4 (No. 1, 4). To gain the happiness of heaven we must know, love, and serve God in this world.

- (a) Deuteronomy 10, 12 The Israelites are informed that God requires love and service.
- (b) Matthew 7, 21 Jesus Christ informs us that we must do the will of His Father.
- (c) Matthew 25, 31-40 Our Lord describes the service that we must render God in order to attain heaven.
- (d) John 14, 21 Love and service are indicated.
- (e) Luke 10, 25-27 Our Lord answers the question how to gain eternal life. (This quotation should be stressed, as the commandment of love is the basis of all other commandments.)

Question 5 (No. 1, 5). We learn to know, love, and serve God from Jesus Christ, the Son of God, who teaches us through the Catholic Church.

- (a) Matthew 28, 18-20 The Apostles were commissioned to teach, to govern, to sanctify. They are the pillars of the Church. (cf. Matthew 16, 13-19; 18, 18-19).
- (b) Luke 9, 35 The Father tells us to hear (i.e., to obey) the voice of His Son.
- (c) Luke 10, 16 To hear (obey) the Apostles is the same as to obey Christ and Him who sent Christ.

LESSON 2

God and His Perfections

- (a) Baruch 3, 36 No one can be compared to God.
- (b) 2 Macchabees 1, 24 Various Perfections are attributed to God.
- (c) Matthew 5, 48 Our Lord calls upon all to be perfect as His heavenly Father is perfect.

Question 8 (No. 1, 8). When we say that God is the Supreme Being we mean that He is above all creatures, the self-existing and infinitely perfect Spirit.

- (a) Exodus 3, 14 "I am whom am" signifies that God exists of Himself, that He differs from creatures who have existence, but are not their existence. (God then is above all creatures.)
- (b) Job 36, 26 God exceeds the knowledge of men. (Cf. Romans 11, 33.)

Question 9. A spirit is a being that has understanding and free will, but no body, and will never die.

- (a) John 4, 24 God is a spirit.
- (b) Romans 11, 33 That God has understanding is indicated in this text: since He has wisdom and knowledge, etc.
- (c) Ephesians 1, 11 God does all things according to the counsel of His will.
- (d) Isaias 40, 18 God cannot be likened to anything, nor can an image be made of Him. (God then has no body; indicated by John 4, 24).
- (e) Exodus 15, 18 God shall reign forever and forever (Immortality indicated). (cf. Psalm 89, 2; Isaias, 40, 28).

Question 10. When we say that God is self-existing we mean that He does not owe His existence to any other being.

- (a) Exodus 3, 14 God's name implies self-existence (cf. above under 8 a).

- (b) Genesis 1, 1

Moses presents the creation of all things by God. God then existed before these things.

- (c) Apocalypse 1, 8

God is the beginning and end of all things; hence he could not owe His existence to any creature.

Question 11. When we say that God is infinitely perfect we mean that He has all perfections without limit.

- (a) Exodus 3, 14

God's name indicates that God is self-existence; hence He has existence of Himself and all possible being. Therefore He is infinitely perfect.

- (b) Psalm 144, 2

There is no limit to God's greatness; He is infinitely perfect.

- (c) Ecclesiasticus 43, 30-37

The infinite perfection of God is implied in various phrases.

Question 12. (Treated in the following questions, where individual attention is given to the various points of the question.)

Question 13 (No. 1, 9). When we say that God is eternal we mean that He always was and always will be, and always remains the same.

- (a) Genesis 21, 33

Abraham calls upon God the eternal.

- (b) Psalm 101, 26-28

The eternity and unchangeableness of God are indicated.

- (c) Apocalypse 1, 8

The past, present, and future are united in God.

Question 14. When we say that God is all-good we mean that He is infinitely lovable in Himself, and that from His fatherly love every good comes to us.

- (a) Psalm 144, 9

The sweetness and mercies of God manifest His loveliness and His love for us.

- (b) Matthew 19, 17

Our Lord says that one is good, God.

- (c) 1 John 3, 1

God's love for us is such that we should be called the children of God.

- (d) 1 John 4, 8

God is charity.

Question 15 (No. 1, 10). When we say that God is all-knowing we mean that He knows all things, past, present, and future, even our most secret thoughts, words, and actions.

- (a) Psalm 138, 1-6

God knows the thoughts of man; He knows all things.

- (b) Ecclesiasticus 42, 18-20

God knows all things, past, future, hidden things. (cf. Daniel 13, 42).

- (c) Hebrews 4, 13

Everything is "naked and open" to the eyes of God, i.e., God knows all things.

Question 16 (No. 1, 11). When we say that God is all-present we mean that He is everywhere.

- (a) Psalm 138, 7-13

God is present in all places; it is impossible to get away from Him.

- (b) Ecclesiasticus 39, 24-25

Nothing is hid from God; He is then present to all things.

Question 17. Although God is everywhere, we do not see Him because He is a spirit and cannot be seen with our eyes. (cf. above under 9 to show that God is a spirit.)

- (a) John 1, 18

God has not been seen by any man. (The fact is declared).

- (b) I Timothy 6, 16

St. Paul states that God cannot be seen by any man.

Question 18 (No. 1, 12). God sees us and watches over us with loving care.

- (a) Ecclesiasticus 39, 24-25

God's knowledge implies that He sees us at all times. (cf. under Question 15 concerning God's knowledge).

- (b) Jeremiah 32, 19

God's eyes are upon the doings of the children of Adam

- (c) Matthew 6, 25-32

God's loving care is taught by Our Lord.

Question 19. God's loving care for us is called Divine Providence.

- (a) Wisdom 14, 3

The Providence of God governs man. (cf. Wisdom 6, 8; 8, 1; 12, 13).

Question 20 (No. 1, 13). When we say that God is almighty we mean that He can do all things.

- (a) Genesis 17, 1

God calls Himself almighty when He appeared to Abraham.

- (b) Isaiah 44, 24-25

God makes all things.

- (c) Luke 1, 37

The Angel Gabriel tells the Blessed Mother that "nothing shall be impossible with God."

Question 21. God is all-wise, all-holy, all-merciful, and all-just.

- (a) Romans 11, 33

St. Paul exclaims: "Oh, the depth of the riches of the wisdom and knowledge of God!"

- (b) 1 Kings 2, 2

God's holiness is above that of other beings.

- (c) Ecclesiasticus 2, 23

God's mercy is measured by His greatness.

- (d) 2 Macchabees 1, 24-25

The prayer of Nehemias contains the attributes of justice and mercy.

Question 22. We can know by our natural reason that there is a God, for it tells us that the world we see about us could have been made only by a self-existing Being, all-wise and almighty.

(a) Wisdom 13, 1-9

From the visible things of the world men can understand "Him that is," and that God is the Creator of these things. Men can recognize the power of God from the effects of that power. (Verses 1, 3, 4, 5 are to be noted in particular.)

(b) Romans 1, 18-23

St. Paul asserts that the wrath of God is against wicked men who have not acknowledged the truth of God, which is manifested to them. For the invisible attributes of God, in particular, his everlasting power and divinity, are evident from created things. (Verses 18, 19, 20 are to be studied.)

Question 23. Besides knowing God by our natural reason, we can also know Him from supernatural revelation—that is, from the truths, found in Sacred Scripture or in Tradition, which God Himself has revealed to us.

(a) John 5, 39

Our Lord reminds the Jews that they search the Scriptures, "because in them you think that you have life everlasting." He then implies that they should search the same Scriptures because they give witness to Him. He concurs in their thought: it is true that in Sacred Scripture is to be found life everlasting (principles from God for the attainment of heaven).

(b) 2 Timothy 3, 15-17

St. Paul asserts that the Sacred Writings instruct Timothy unto salvation, for they are inspired of God and useful for teaching, etc.

(c) 2 Thessalonians 2, 15

St. Paul exhorts the Thessalonians to hold the teachings that they have learned, whether "by word" or "by letter." (Doctrine then was taught by word of mouth (Tradition) and by letter (Sacred Scripture).)

Religion in the Elementary School

THE COMMANDMENTS IN THE REVISED EDITION OF THE BALTIMORE CATECHISM, NO. 1

DIAGNOSTIC OR EXAMINATION MATERIAL

EDITOR'S NOTE: The following exercises were prepared from Part Two, Lessons 15-22, in the *Revised Edition of the Baltimore Catechism, No. 1*. In the Confraternity edition of this Catechism the Episcopal Committee of the Confraternity of Christian Doctrine states: "The Catechism of Christian Doctrine No. 1, intended for children who have made their First Communion, is a summary of Catechism No. 2." Diagnostic or examination material on the Apostles' Creed was published in the November, 1941 issue of this magazine, pp. 216-227.

The following material may be used in several ways: for exploratory purposes at the beginning of a unit of study, for diagnostic purposes during a teaching cycle, for examination purposes at the close of a semester.

In a subsequent issue this JOURNAL will publish exercises based on Part Three of the *Revised Baltimore Catechism, No. 1*.

THE COMMANDMENTS OF GOD

I

Complete the following sentences.

1. The two great commandments that contain the whole law of God are:

(1) _____;

(2) _____.

2. Our neighbor is _____.
3. To love God, our neighbor, and ourselves we must keep the _____.

4. The first three commandments tell us our duty to _____.

5. The last seven commandments tell us our duty to _____.

6. The first commandment requires us to _____.
7. The second commandment requires us to _____.
8. The third commandment requires us to _____.
9. The fourth commandment requires us to _____.
10. The fifth commandment requires us to _____.
11. The sixth commandment requires us to _____.
12. The seventh commandment requires us to _____.
13. The eighth commandment requires us to _____.
14. The ninth commandment requires us to _____.
15. The tenth commandment forbids us _____.

II

After each one of the following, write the number of the commandment that requires it of us.

1. To return something found to the owner _____
2. To pray to God _____
3. To be modest in our behavior _____
4. To give good example _____
5. To speak of God with reverence _____
6. To worship God in a special way on Sunday _____
7. To respect and love our parents _____
8. To respect the property of others _____
9. To pay our debts _____
10. To help our parents when they are in need _____
11. To be content with what we have _____
12. To speak the truth in all things _____
13. To take proper care of our health _____
14. To be pure in our thoughts _____
15. To love our country _____

III

Before each one of the following, give the number of the commandment that forbids it.

- | | |
|--|---|
| _____ 1. Giving to a saint the honor that belongs to God alone | _____ 18. Disobedience to parents |
| _____ 2. Disrespect to our parents | _____ 19. Immodest looks |
| _____ 3. Laziness | _____ 20. Unkindness to our parents |
| _____ 4. Murder | _____ 21. Desiring to take or to keep unjustly what belongs to others |
| _____ 5. Cursing | _____ 22. Cheating |
| _____ 6. Using God's name without reverence | _____ 23. Unjust keeping of what belongs to another |
| _____ 7. Taking part in non-Catholic worship | _____ 24. Harming the name of another |
| _____ 8. Disobedience to any lawful superior | _____ 25. Envy because of another's good fortune |
| _____ 9. Anger | _____ 26. All thoughts against purity |
| _____ 10. Doing servile work that is not necessary on Sunday | _____ 27. Lies |
| _____ 11. Hatred | _____ 28. Unjust damage to the property of another |
| _____ 12. Drunkenness | _____ 29. Stealing |
| _____ 13. Fighting | _____ 30. Immodest words |
| _____ 14. Revenge | |
| _____ 15. Impure actions | |
| _____ 16. Bad example | |
| _____ 17. Suicide | |

IV

After each one of the following, write the commandment obeyed by the person in the story.

1. Terese found a purse with money in it outside the church. She took the purse to the priest's house.
-
2. Marie talked when the teacher was out of the room. When asked who talked, she said that she had done so. And Marie knew that she would be punished.
-

3. Tom goes to Holy Mass on week days to pray for special grace to control his temper.

4. The girls tried to get Anne to go to a fortune-teller, but she would not go.

5. Jack heard his little brother Ray use God's name without reverence. Jack helped his little brother, and now Ray does not say God's name without respect.

6. Catherine tries to find out the things she can do to please her mother.

7. Agnes will not let anyone talk about immodest things when she is present.

8. Fred kept two boys from fighting.

9. Stan received too much change from the butcher. As soon as Stan found it out he took the money back.

10. Sally's father cannot afford to buy expensive toys for his children. Sally said a prayer this morning that she will always be happy with the things she has.

* * * * *

THE COMMANDMENTS OF THE CHURCH

I

Answer with as few words as possible.

1. What kind of a sin does a Catholic commit who, through his own fault, misses Holy Mass on a Sunday or a holy-day of obligation? _____
2. What are the dates of the holydays in the United States?
 - The feast of the Immaculate Conception _____
 - The feast of the Nativity _____
 - The feast of the Circumcision _____
 - Ascension Thursday _____
 - The feast of the Assumption _____
 - All Saints Day _____

3. What is that day called on which only one full meal is allowed? _____
4. What are those days called on which we are not allowed the use of meat? _____
5. Who are strictly obliged to confess their sins within the year? _____
6. At what time of the year are Catholics obliged to receive Holy Communion? _____
7. Why are Catholics obliged to contribute to the support of the Church? _____
8. Who must be present at the wedding of a Catholic?

II

After each of the following, write the commandment of the Church that the Catholic is obeying.

1. Sam is in fifth grade. He has a small allowance. There are always many things he wants to do with it. But he never misses putting his church money away early in the week.

2. Mary's grandmother is not a Catholic. She wants Mary to miss Mass on Sunday to go on a picnic. But Mary says it is important for her to go to Holy Mass first.

3. Tom's sister is going to marry a Catholic who does not know very much about his religion. The man would like to be married by a judge he knows. Tom's sister insists that they be married by her parish priest.

4. Paul was at a picnic with some friends of his mother's. It was Friday. When ham sandwiches were passed he said, "No, thank you."

5. Mr. S. _____ goes to Holy Communion once a month. But he also always goes on the first Sunday of Lent.

6. Mr. Y. _____ does not seem to know about the graces

we receive with the Sacrament of Penance. He does not go to Confession frequently. One day he thought he had committed a mortal sin, but He was not sure. He went to confession the following Saturday.

* * * * *

THE COMMANDMENTS OF GOD AND OF THE CHURCH

Before each of the following, tell if it is required of us by a commandment of God or by a commandment of the Church.

- _____ 1. To assist at Mass on holydays of obligation.
- _____ 2. To be pure in our thoughts and desires.
- _____ 3. Not to be sad because of the success of another.
- _____ 4. To speak the truth in all things.
- _____ 5. To receive Holy Communion during the Easter time.
- _____ 6. To respect what belongs to others.
- _____ 7. To restore to the owner stolen goods, or their value, whenever we are able.
- _____ 8. To protect the good name of another.
- _____ 9. To abstain from servile work on holydays of obligation as far as we are able.
- _____ 10. To be pure and modest in our words, looks, and actions, whether alone or with others.
- _____ 11. To take proper care of our health.
- _____ 12. To give good example.
- _____ 13. To obey all our lawful superiors.
- _____ 14. To fast on the days appointed.
- _____ 15. To return something found to the owner.

- _____ 16. To confess our sins at least once a year.
- _____ 17. To worship God in a special manner on Sunday.
- _____ 18. To assist at Holy Mass on Sunday.
- _____ 19. To refrain from all unnecessary servile work on Sunday.
- _____ 20. To contribute to the support of the Church.
- _____ 21. To speak with reverence of God, of the saints, and of holy things.
- _____ 22. To offer to God the supreme worship that is due Him.
- _____ 23. To love God above all things.
- _____ 24. To trust firmly that God will give us the means to save our souls provided we do our part.

KEY

THE COMMANDMENTS OF GOD

- I. 1. (1) Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength;
(2) Thou shalt love thy neighbor as thyself.
- 2. every man, woman and child (everyone in the world).
- 3. commandments of God and the Church.
- 4. God.
- 5. our neighbor and ourselves.
- 6. offer to God alone the supreme worship that is due Him.
- 7. speak with reverence of God, of the saints, and of holy things.
- 8. worship God in a special manner on Sunday, the Lord's day.
- 9. respect and love our parents, to obey them in all that is not sinful, and to help them when they are in need.
- 10. take proper care of our own spiritual and bodily well-being and that of our neighbor.
- 11. be pure and modest in our outward behavior.
- 12. respect what belongs to others.
- 13. speak the truth in all things.

14. be pure in thought and in desire.

15. all desire to take or to keep unjustly what belongs to others, and also forbids envy at their success.

II.	1. 7	6. 3	11. 10
	2. 1	7. 4	12. 8
	3. 6	8. 7	13. 5
	4. 5	9. 7	14. 9
	5. 2	10. 4	15. 4

III.	1. 1	7. 1	13. 5	19. 6	25. 10
	2. 4	8. 4	14. 5	20. 4	26. 9
	3. 1	9. 5	15. 6	21. 10	27. 8
	4. 5	10. 3	16. 5	22. 7	28. 7
	5. 2	11. 5	17. 5	23. 7	29. 7
	6. 2	12. 5	18. 4	24. 8	30. 6

- IV. 1. Thou shalt not steal.
 2. Thou shalt not bear false witness against thy neighbor.
 3. Thou shalt not kill.
 4. I am the Lord thy God; thou shalt not have strange gods before me.
 5. Thou shalt not take the name of the Lord thy God in vain.
 6. Honor thy father and thy mother.
 7. Thou shalt not commit adultery.
 8. Thou shalt not kill.
 9. Thou shalt not steal.
 10. Thou shalt not covet thy neighbor's goods.

THE COMMANDMENTS OF THE CHURCH

- I. 1. mortal sin
 2. (1) December 8; (2) December 25; (3) January 1, (4) 40 days after Easter; (5) August 15; (6) November 1.
 3. fast day.
 4. day of abstinence.
 5. anyone who has a mortal sin to confess.
 6. During the Easter time.
 7. To pay the expenses of the Church.
 8. An authorized priest and two witnesses.
- II. 1. To contribute to the support of the Church.
 2. To assist at Mass on all Sundays and holydays of obligation.
 3. To observe the laws of the Church concerning Marriage.
 4. To fast and abstain on the days appointed.
 5. To receive Holy Communion during the Easter time.
 6. To confess our sins at least once a year.

THE COMMANDMENTS OF GOD AND OF THE CHURCH

- | | |
|-----------|------------|
| 1. Church | 13. God |
| 2. God | 14. Church |
| 3. God | 15. God |
| 4. God | 16. Church |
| 5. Church | 17. God |
| 6. God | 18. Church |
| 7. God | 19. God |
| 8. God | 20. Church |
| 9. Church | 21. God |
| 10. God | 22. God |
| 11. God | 23. God |
| 12. God | 24. God |

WHAT CAN BE DONE?

I must confess to surprise that more does not seem to be done to elucidate public worship and foster a desire to take part in it in our schools, of *all* grades and kinds; I have a painful feeling (not unsupported by experience) that the aspect of Mass that comes first to the mind of many children and young people is that "you've got to go to it on Sundays." Lack of exact knowledge of the conditions makes it difficult for me to put forward any practical suggestions here, and in any case the matter is inextricably bound up with the whole much-debated business of "religious instruction." But I should like to emphasize that last consideration, and also that, besides the Mass, other worshipful actions should be explained as occasion offers (baptism, confirmation, etc.), drawing all the necessary considerations from the text and actions of the rite itself and relating them to familiar things. Surely, too, children should learn by heart none but liturgical prayers (fearlessly simplified in wording, when necessary), so that, for example, instead of saying, "three Hail Marys" for peace they can say, "O God, all holy wishes, wise thoughts and good works come from You; give Your servants that peace which the world cannot give us. . . ."

(By Donald Attwater, "What Can Be Done?" *Orate Fratres* Vol. XV, No. 2 (December 29, 1940), p. 73.)

THE GOSPELS FOR SUNDAYS

QUIZ MATERIAL

EDITOR'S NOTE: The following exercises may be used as brief study outlines for Friday classes in anticipation of the Sunday Gospel, or as the basis of Monday quizzes on the Gospel of the previous Sunday. The text used in preparing these exercises is that of the recently published revision of the Confraternity of Christian Doctrine.

THE FEAST OF THE HOLY NAME OF JESUS (SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY)

IN 1942—JANUARY FOURTH

1. At what ceremony of the Jews was our Lord given the name of Jesus?
 2. Who had announced to our Blessed Mother that her Divine Son should be given the name of Jesus?
-
1. Make a list of the ways Catholics honor the holy name of Jesus.
 2. Prepare a list of reasons why Catholics desire to honor the holy name of Jesus. You may use your Catechism, if you wish, in discovering reasons.
 3. The name Jesus means "The Lord is salvation."¹ Write the answers to the following questions. Correct what you have written with the answers to these questions in the *Revised Edition of the Baltimore Catechism*, No. 2.
 - (1) What is meant by the Redemption? (Question 90)
 - (2) Why did Jesus Christ found the Church? (Question 138)
 - (3) How is the Church enabled to lead men to salvation? (Question 139)
 - (4) What do we mean when we say, "Outside the Church there is no salvation"? (Question 167)

¹ *The Epistles and Gospels for Sundays and Holydays*, p. 43. Prepared with the Addition of Brief Exegetical Notes by the Catholic Biblical Association of America. New York: William H. Sadlier, Inc., 1941.

- (5) What is grace? (Question 109)
- (6) Why is sanctifying grace necessary for salvation? (Question 115)
- (7) Is actual grace necessary for all who have attained the use of reason? (Question 116)

* * * * *

THE FEAST OF THE HOLY FAMILY
(SUNDAY WITHIN THE OCTAVE OF THE
EPIPHANY)

IN 1942—JANUARY ELEVENTH

1. How old was Jesus in the incident told about in today's Gospel?
 2. Why did the Holy Family go to Jerusalem?
 3. What was Jesus doing when His parents found Him in the temple, sitting in the midst of the teachers?
 4. What amazed those who listened to Jesus?
 5. What were the words our Lord spoke at this time which were not understood by Mary and Joseph?
 6. The only information about our Lord's life as a youth is given in today's Gospel. What are the two things this Gospel says about Jesus when He went down to Nazareth with Mary and Joseph?
-
1. Today's Gospel says that our Lord "was subject to them." (to Mary and to Joseph). What are we commanded by the fourth commandment? (Question 242 in the *Revised Edition of the Baltimore Catechism*, No. 2.)
 2. Make a list of at least ten occasions when parents of boys and girls of your age require obedience of their sons and daughters.

* * * * *

THE SECOND SUNDAY AFTER EPIPHANY

IN 1942—JANUARY EIGHTEENTH

1. What did Jesus say to His Mother when she said to Him: "They have no wine"?
2. How did the mother of Jesus continue to show confidence in her Divine Son?

3. Who was the first to taste the water after it had become wine?
 4. Where did Jesus work this first miracle of His public life?
 5. Why did Jesus work this miracle?
-

1. What are those two occasions when Catholics in a special way rely on our Blessed Mother's intercession?
2. Make a list of things that you meet in your daily life that show forth the divine power.

* * * * *

THE THIRD SUNDAY AFTER EPIPHANY IN 1942—JANUARY TWENTY-FIFTH

1. What were the two miraculous cures described in this Gospel?
 2. How did the leper ask Jesus to cure him?
 3. What words did Jesus use in curing the leper?
 4. Why did Jesus praise the faith of the centurion?
 5. How did Jesus announce the cure of the centurion's servant?
 6. What words of Jesus describe the sorrow and despair of those who do not have faith?
-

1. Write the answers to the following questions. Check what you have written with the answers in the *Revised Edition of the Baltimore Catechism, No. 2.*
 - (1) How do we worship God? (Question 200)
 - (2) What does faith oblige us to do? (Question 201)
 - (3) How can a Catholic best safeguard his faith? (Question 204)
 - (4) What is the moral virtue of humility? (Question 134)
2. Where, in the Mass, are the words of the centurion used?
3. What are three specific occasions when you have an opportunity to imitate the faith of the centurion?

KEY

THE FEAST OF THE HOLY NAME OF JESUS

1. At the time of His circumcision.
 2. The angel.
-

THE FEAST OF THE HOLY FAMILY

1. Twelve years of age.
 2. It was their custom to attend the feast (Passover).
 3. Listening and asking them questions.
 4. His understanding and His answers.
 5. "How is that you sought Me? Did you not know that I must be about my Father's business?"
 6. (1) He was subject to them.
(2) He advanced in age, wisdom and grace before God and men.
-

THE SECOND SUNDAY AFTER EPIPHANY

1. "What would'st thou have me do, woman? My hour has not yet come."
 2. She said to the attendants: "Do whatever He tells you."
 3. The chief steward.
 4. At Cana of Galilee.
 5. To manifest (show) His glory that His disciples might believe in Him.
-

THE THIRD SUNDAY AFTER EPIPHANY

1. (1) The leper was made clean—i.e., cured of his disease.
(2) The centurion's servant was healed.
2. He worshipped Jesus and said: "Lord, if thou wilt, thou canst make me clean."
3. "I will; be thou made clean."
4. He had said: "Lord, I am not worthy that thou should'st come under my roof; but only say the word, and my servant will be healed."
5. "Go thy way; as thou hast believed, so be it done to thee."
6. "... the children of the kingdom will be put forth into the darkness outside; there will be the weeping, and the gnashing of teeth."

High School Religion

CHRIST IN HIGH SCHOOL WRITING

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Within the corridors of the Catholic school lives the greatest high school Teacher in the world. As soon as the student steps over the threshold he comes into contact with this greatest Teacher. This Teacher is sympathetic; He knows the problems of youth. He is friendly and firm, manly and fair, encouraging, inspiring and directing. He is wise. He is versatile. He can keep pace with the fast-stepping adolescent. He is Christ, our Lord, in the chapel tabernacle.

This is a fundamental fact, a helpful and encouraging fact, upon which every high school teacher can rely. But Christ does not wish to act alone. He wishes to influence in and through the teacher. In and through the teacher He wishes to grow in the student, to keep step with, to reinforce with light and grace the bounding growth of the adolescent heart and mind. The teacher, therefore, must radiate Christ. He must, as far as possible, be a Christ, and he must be inspired to form in every student another Christ.

This Christly radiation must permeate every study in the curriculum and every extra-curricular activity as well. Christ and the spirit of Christ should be evident in the class room, the cafeteria and the gymnasium, in every corner of the school grounds. But nowhere can, nowhere should this Christly radiation be more effectively diffused than in the high school Religion class. Few methods at the disposal of the teacher are better suited to form Christ in high school students than that of having them write about Christ and the things of Christ.

This paper suggests a few subjects which might be used for this purpose. For convenience, the proposed writings are arranged according to a six-unit curriculum:

- I. CHRIST (First year, first semester)
- II. CHRIST'S SACRIFICE (First year, second semester)
- III. CHRIST AND THE SACRAMENTS (Second year)
- IV. CHRIST AND THE COMMANDMENTS (Third year)
- V. CHRIST'S CHURCH (Fourth year, first semester)
- VI. CHRIST AND THE FUTURE (Fourth year, second semester)

The proposed curriculum first introduces the pupil to the grandest character of all time, to the Person who means most to him, Christ. Next, the student sees the Greatest Action of the world, the Sacrifice of Christ on Calvary, as represented by the Mass. He learns how to make the Mass a part of his life and his life a part of the Mass. During the second year the student learns to know Christ as the Source of Grace and as the Minister of the Sacraments, to see in the priest, at Mass, at the baptismal font, in the confessional, at the bedside, with the bride and bridegroom, Christ Himself. During the following year he learns more about Christ as the leader of leaders and the hero of heroes. From Christ he learns the manliness of keeping the Commandments and of living the better way. The first semester of the fourth year he learns to recognize Christ in the Church and to appreciate better the consequent duties to himself, to others, to Christ, as a member of His Mystical Body. The final semester aims to reinforce and integrate all that has been learned of Christ and to prepare the student to Christify his future.

This plan of having the students learn their Religion by writing about it depends for the most part on the class work and on required and suggested reading. As teaching and reading supply the matter for writing, so writing reinforces, makes personal what has been learned from reading and from class. As is evident writing demands mental activity. Writing demands thought. Writing develops thoughts. Many a great Catholic action of the future will have its first stirring in the written assignments for Religion class. Besides, from nowhere can a teacher better know how clearly his students have mas-

tered an idea than from the student's written page. Finally, since genuine literary talent is not uncommonly found among high school students, what greater gold mine could be offered to gifted writers than the barely touched treasures hidden in Christ and Christly living?

During each semester the student is to write four shorter papers, approximately one a month, and one longer paper. The latter is to be something of a summary of the leading ideas of the semester's work.¹

As a spur to good class work, the teacher might arrange to publish some of the better articles in the school paper, the Youth Section of the *Sunday Visitor*, or a similar publication.

The following detailed outline indicates the nature of the subjects to be treated in papers. Interest in and clear ideas about Christ and Catholic life are especially to be sought for.

UNIT I, CHRIST

1. "Hero of Heroes"

Suppose you are to give a five minute talk over the radio on a national hook-up on the feast of Christ the King. Develop the idea that Christ is the Hero of Heroes along one of the following lines:

- a. What He did (conquered Satan; opened Heaven; brought light to darkness)
- b. Compared to great men of history (Caesar, Hannibal, Washington, Roosevelt)
- c. What He is (God and Man; Friend and Master)

References: *The Man We Can't Ignore* (Queen's Work).
Radio Talks (Queen's Work).

2. "When Jesus Walked the Earth"

Read *When Mary Walked the Earth* (Queen's Work) and write a similar incident about Jesus as a young man in the town of Nazareth.

3. "Manly Self-Sacrifice"

In the *New Testament* find at least five incidents where Christ gives an example of manly sacrifice. Unify these five incidents in a short composition.

¹ During the first two years the short monthly papers should be about 200 words in length. The semester papers about 500 words. The papers for the junior and senior year should be somewhat longer, perhaps 300 words for the monthly papers and about 1000 words for the semester. These papers are not meant to be a complete treatment of the subject. Their sole purpose is to bring the student into closer contact with the things of Christ and to help the teacher find out if the student is grasping the ideas clearly.

4. "Why I Tipped My Hat?"

You are walking down the street with a non-Catholic fellow of your own age. You tip your hat as you pass the Catholic Church. Afterwards, your companion asks you why you tipped your hat. (He is a well meaning, interested fellow.) Tell him you tipped your hat because a Great and True Friend lives there. Explain yourself more fully by using the following:

- a. how Knute Rockne used to ask fellows "in the dumps" if they had been to see Him;
- b. How good it is to have a Mighty King next door;
- c. how to become better acquainted with Him;
- d. how Christ, as a Friend, is One Who comes in when the rest of the world goes out.

References: *Christ Lives On* (Queen's Work).

A Traveler in Disguise (Queen's Work).

5. "Meet Jesus" (semester paper)

Imagine that Our Lord was coming to visit you at your home some evening. You are anxious to introduce Him to your dad or mother or friend. This person knows absolutely nothing about Christ and is anxious to know as much as possible. What would you tell such a person? You have a willing listener. Describe at length the Character, the Life, the Work, the Friends, the Goodness of Jesus.

References: *New Testament*

Loyola, Mother, *Jesus of Nazareth* (Herder).

Carroll, Patrick Joseph, *The Man-God* (Scott Foresman).

Resch, Peter A., *Our Divine Model*.

Queen's Work pamphlets: *The Best Best-Seller*;
A Boy Who Loved Jesus; *Tell Me About Jesus*.

UNIT II. THE MASS: CHRIST'S SACRIFICE

1. "Destroy the Mass"

Write a short story which illustrates how ruthlessly enemies of the Catholic Church sought to deprive Christians of the Mass and how heroically Christ's followers clung to their Holy Mass. Choose as your setting either pagan Rome (based on *Fabiola*) or Cromwell's England (*Life of Father Gerard*, *Come Rack, Come Rope*) or of Russia to-day (*I Saw the Soviet*).

References: Wilmot - Buxton, Ethel Mary, *Adventures Perilous*, (Life of Father Gerard) (London: Sands, 1919).

Benson, Robert Hugh, *Come Rack Come Rope!* (New York: Dodd & Mead, 1912. Kenedy, 1924).

Wiseman, Nicholas P. S., Card. *Fabiola*.
I Saw the Soviet (Queen's Work).

2. "What I Owe God"

Sometime when you are making a visit in the chapel or when you are saying your night prayers, recall ten great things which you owe God because He is the Creator and Source of all things, because He has been so generous to you, because He has forgiven your sins, because He is all powerful and can give you all you want. Write out your debts and put the list in your missal and recall them at Mass. Remember that the Sacrifice of the Mass is Christ helping us pay to God our debts of adoration, reparation, thanksgiving and petition.

References: Grimaud, Charles, *My Mass*, pp. 89-143.
How to Pray the Mass (Queen's Work).

3. "What is a Sacrifice?"

Briefly and clearly tell what a sacrifice is by answering the following questions.

MAN'S PART

CALVARY MASS

1. Who?	An authorized priest	Christ	Christ and priest and members
2. What?	A victim-ritual gift	Christ	Christ
3. To whom?	To God	God	God
4. Where?	An altar	Cross	A consecrated altar
5. How? by a sacrificial act of oblation of immolation		Cenacle Calvary	Oblation alone necessary
6. Why?	Adoration, Thanksgiving, Petition, Propitiation	At-one-ment	

GOD'S PART

1. Acceptance (visible sign)	Resurrection
2. Return of sacrificial gift to man.	Communion

Now include in a single paragraph (out of question-answer form) all that you have said about a sacrifice.

References: Naughton, J. W., "A Plan for Teaching the Mass in High School," *Journal of Religious Instruction*, Vol. X, 1940, pp. 31-46.
Well What Is the Mass (Queen's Work).

4. "Sacrifice as indicated by the prayers of the missal."
Examine the prayers of the missal and note all references to the sacrificial act.
References: *The Daily Missal* or equivalent.
5. "The Last Supper, Calvary and the Mass (semester paper)
Narrate the story of the Last Supper and of the Passion on Calvary. Show the immediate relation between the offering in the Cenacle and the immolation on Calvary. Then show how the Sacrifice of Christ is re-presented in every Mass. Since Mass is what it is, what do you think about daily Mass? Does the spirit of the Mass develop the spirit of sacrifice in Catholic youth?
References: *New Testament*.
Last Supper, Calvary and the Mass (Queen's Work).
General references: Grimaud, Charles, *My Mass* (Benziger)
Dunney, Joseph A., *The Mass* (Macmillan, 1925).
Michel, Virgil, *My Sacrifice and Yours* (Collegeville Press)
Puetter, W. H., *The Mass Chart* (Queen's Work).

UNIT III. CHRIST AND THE SACRAMENTS

FIRST SEMESTER

1. "My Two Birthdays"
A poorly instructed Catholic friend asks you to explain just what Baptism is supposed to do for you. In a simple manner, explain the essential notes of Baptism by showing that it is like another birthday, a birthday on which you receive a higher form of life, on which you become a child of God, a brother of Christ and an heir of Heaven.
Reference: Doyle, Francis X., *These Wonderful Sacraments* (Benziger, 1924).
2. "Soul-building Grace"
As a football coach would show a team of athletes how to maintain health of body and how to strengthen and develop their muscles, show a team of Catholic athletes of Christ how to preserve health of soul and how to strengthen the muscles of their supernatural life by a regular diet of prayer, regular lessons in sacrifice at daily Mass and regular guidance in the confessional from the Head-Coach, Christ. Mention also the need for the nourishing Food of the Blessed Body of Christ.
References: *Hard-Headed Holiness* (Queen's Work).
Hints to Happiness (Queen's Work).
He Kept It White (Queen's Work).
Daily Examen (Queen's Work).

3. "Prayer Makes History"

Show by true examples how prayer has won battles, how prayer has made history. Some of the more striking prayer-victories include:

- a. Constantine's "In hoc signo vinces."
- b. Victory of Clovis and the Franks.
- c. Battle of Lepanto.
- d. Battle of the Vistula (1919)

References: Of Clovis: Laux, John, *Church History* (Benziger, 1932), pp. 176-7.

Of Lepanto: *Ibid.*, pp. 485.

Of the battle of the Vistula (1919): Hughes, Philip, *Pope Pius the Eleventh* (Sheed & Ward, 1937), pp. 94-100.

Prayers Are Always Answered (Queen's Work).

4. "The Devotion for Men"

Give a straightforward talk to a group of Catholic truck-drivers on the devotion for men, Devotion to the Sacred Heart of Jesus. Show that it takes real men. The essence of the devotion is self-sacrifice, going more than half-way, out of loyalty and out of reparation to Jesus. Give instances of manly men who were devoted to the Sacred Heart: the Son of Thunder, John the Apostle, Paul the Tentmaker, Matt Talbot, Al Shearer—a truck-driver (The name is fictitious, the person is real.) Al has had his family consecrated to the Sacred Heart. Al has "often had good talks with Him" on his long drives.

References: Brinkmeyer, Henry, "*Short Conferences on the Sacred Heart.*"

St. John: *New Testament.*

St. Paul: *Acts of the Apostles.*

(for Al Shearer, select some person about whom you read in Catholic weekly paper who shows this hardy spirit.)

III. "Christ's Part in the Sacraments" (semester paper)

- i. Show how all the grace given in the Sacraments flows from Christ.
- ii. Note in the Gospels where Christ instituted the Sacraments.
- iii. Explain how priests or bishops take the place of Christ when they administer the Sacraments.

References: Doyle, *op. cit.*, especially in the introductory chapters.

SECOND SEMESTER

1. "White Zombies"

Several years ago there appeared a movie about a man in South America who had power over dead bodies. He could make them walk, work, eat, talk, in fact, do anything he wanted them

to do. These men were called White Zombies. Zombies could do most everything that live men could do, but they were dead. Show how men in mortal sin are the real White Zombies.

Reference: White Zombie was a movie presented during the years, 1933-1935. (The principal point is to illustrate how a person in mortal sin is dead though he seems to live.)

2. "A Prodigal Son of Manhattan"

Tell the story of the prodigal son in a modern setting. The father is a captain of industry. The son spurns offer to join business. Takes his share of the millions and turns play boy. Loses all; feels remorse; returns. Father welcomes and gives half-share. Apply this story to how Christ, Our Lord, cares for the repentant sinner, when he goes to Him in confession.

Reference: *New Testament* "The Prodigal Son," Luke, XV. told in the spirit of *Christ the Modern*.

3. "An Audience with the Pope"

Describe all the preparations which have to be made in order to have an audience with the Pope. What then ought to be a fitting preparation for an audience with Him, Whose place the Pope takes, Christ, in Communion. Select the chapter in *The Following of Christ* which best corresponds to what you would like to say in your audience with the Pope's Lord, Christ.

References: Description of an audience can be found in: George Seldas, *The Vatican, Yesterday, To-day and Tomorrow* (Harpers, 1934).

Also in Thomas Brynmore Morgan, *A Reporter at the Papal Court* (Longmans, 1938).

Mother Loyola, *Welcome* (Benziger).

4. "A Modern Good Thief"

Tell the story of "Dutch" Shultz, gang-leader and killer. Schultz met Christ in the hospital, to which he had been brought after he had been riddled with machine gun bullets. He said his "Remember me when You shall come into Your kingdom" with an act of contrition. And Christ gave Him Heaven by means of the Last Sacraments.

Reference: Crock, Clement, *Grace and the Sacraments* (New York: J. F. Wagner, 1936, "On Extreme Unction.").

III "Personal Following of Christ" (semester paper)

(*The Following of Christ* is one of the books to be read during the second year. The book is to be read a little at a time. It is a good book to illustrate values and treasures in, as well as methods of reading books.)

Select the chapter in *The Following of Christ* which you think would best foster personal loyalty to Christ. Tell why

you think so. Write out the sentences which you like best in this chapter. What did you find different about this book? What did you find was the best way to read it?

References: Groote, Gerard, *The Following of Christ*, James van Ginneken (ed.), Joseph Malaise (trans.), (New York: America Press, 1937). *The Personality of Christ* (Queen's Work). Brownson, Josephine Van Dyke, *Living Forever* (Macmillan). Doyle, F. X., *op. cit.* Crock, C., *op. cit.* Queen's Work pamphlets: *Gateway of Grace*, *Are You Scrupulous*, *Confession is a Joy*, *Sacrament of Catholic Action*, *Thanksgiving after Communion*.

UNIT IV. THE COMMANDMENTS FIRST SEMESTER

1. "A Leader of Leaders"

- a. Qualities of a leader: ability, character, personality.
- b. Examples: Rockne, DiMaggio, Lindbergh, Caesar, Hannibal, Napoleon.
- c. Christ the Ideal Leader and the Real Leader: ability, character, personality.

References: Russell, *Christ the Leader* (Bruce).

"Kingdom of Christ meditation," *Spiritual Exercises of St. Ignatius*, with commentary of J. Rickaby, *Waters That Go Softly*, (Burns Oates, 1934).

2. "Chevrons"

- a. Loyalty of "Old Guard" to Napoleon.
- b. Loyalty to Christ. Tell the story of the All-American line-man and captain elect in 1931, Joe Sullivan (Notre Dame), who walked out of a party in New York's finest hotel, a party in his own honor after the West Point game, because the floor show conflicted with his ideas of loyalty to Christ. He died the following summer before his senior year.
- c. Men like Sullivan win chevrons from Christ.

3. "And she was a Queen most womanly—But she was a queen of men."

Comment on these lines from Chesterton's *Ballad of The White Horse*. Show why Mary is most womanly. Show how she is "queen of men."

References: Resch, Peter A., *Our Blessed Mother* (Bruce). Loyola, Mother, *Hail, Full of Grace* (Herder). Meynell, Alice, *The Mother of Jesus* (Medici Society).

4. "Hell"

- a. It's a fact, as true as anything in Holy Scripture.
- b. Imagine how all the five senses will be made to suffer.
- c. A good place to avoid.

References: Note—this paper is to be short, simple and matter of fact.

Consult Rickaby, *op. cit.*, pp. 32-37.

Check references to hell in Holy Scripture.

IV. "What Doth It Profit a Man" (semester paper)

Write the story of Xavier and Ignatius. What would Xavier's brilliant career, his athletic prowess, his rank in society, his great learning have helped him IF.

References: Yeo, Margaret, *Life of Francis Xavier* (Sheed & Ward, 1931), or any other life of Xavier.

Thompson, Francis, *St. Ignatius*, or any other shorter biography of the saint.

SECOND SEMESTER

1. "A Courageous Leader"

Find at least ten instances in the New Testament where Christ shows Himself as a courageous leader. Note instances from his talks, from His actions, from His Sacred Passion. Could you find another leader in all of history as courageous as Christ?

2. "These are Good Manners"

Write a criticism of Fr. Lord's pamphlet, *Youth Says "These are Good Manners"* (Queen's Work). Tell where you agree, where you disagree. Write an additional list of what you consider good manners. Imitate the pamphlet by giving practical instances. Now double-check on the manners by examining just how the Youth Christ would act, what He would call good manners.

3. "*Wings of Eagles*"

Choose one of the men you read about in the book, *Wings of Eagles*,—the one who impressed you most. Do you sincerely consider the work of these men courageous, inspiring? What do you think their motivation was?

Reference: Corley, Francis J., *Wings of Eagles* (Bruce, 1941).

4. "Our Tainted Nature's Solitary Boast"

Write a literary essay or, preferably, a poem which elaborates the idea of Our Lady's Immaculate life.

Reference: *Loyola Book of Verse* or any anthology of Catholic poetry, i.e., the poems about the Blessed Virgin.

IV. "Victory" (semester paper)

Imagine you are in Heaven the day after the Last Judgment and witness the grand parade of victory. Describe the grandeur of Christ's Cohort, of Our Lady's retinue. Tell how the Grand

Captain Christ richly rewards his brave lieutenants who, in life, were scarred in their fight against sin and their battle for Christly living.

Hear the exultant cheers of the millions and millions of angels and saints as they cheer: "Christus vincit. Christus regnat. Christus imperat."

References: Base on Daly, James J., *The Grand Review* (booklet) (Loyola University Press).
Everybody's talking about Heaven (Queen's Work).

General References: *Lives of Christ* by Carroll, Mother Loyola and Resch which were mentioned in Unit I.

Laux, J., *A Course in Religion*, Book III: Christian Moral (Benziger).

Lives of Saints: Corley, *op. cit.*

The English Way (Sheed & Ward)

The Irish Way (Sheed & Ward)

Heroines of Christ (Bruce, 1939)

Flying Missionary (Benziger, 1936).

UNIT V. CHRIST'S CHURCH

1. "The Mystical Body"

a. Our solidarity in Adam (death in sin)

b. Our solidarity in Christ (when fallen)

c. Our solidarity with Christ (when redeemed on Calvary)

References: Note—this assignment is meant to be a simple repetition of the matter which the teacher presented. The following references are for the teacher alone.

McGarry, William J., *Paul and the Crucified* (America Press, 1939).

Bellant, L. E., *The Mystical Body of Christ* (Paul Press, 1916—pamphlet).

2. "Growth of the Mystical Body"

Choose the most interesting account in the current *Jesuit Missions*; tell about the missionary's work and then explain the need that every Catholic be mission-minded and mission-spirited.

References: Any of the better missionary magazines.

3. "The Church Unconquerable"

In a brief outline history of the Church show how Christ's Church weathered and continues to weather every storm from within and without; the Roman persecutions, heresies, schism, the Reformation, rationalism, materialism. Do you believe that Church History proves that the Church is divine?

References: Laux, *Church History* (Benziger).

Dudley, Owen Francis, *The Church Unconquerable* (Queen's Work pamphlet, 1932).

4. "The True Church of Christ"

Suppose you were brought before the Supreme Court of the United States and were asked to prove from circumstantial evidence that the Catholic parish to which you belong is the Church of Christ. Prove your case by showing that the four marks of the true Church can be established.

References: Campion, *Religion Books One and Two*, I, pp. 1-62; II, pp. 34-62.

Cassilly, *Religion: Principles and Practice*, pp. 427-437.

V. "Christ-bearers" (semester paper)

a. Dignity of a Catholic in the state of grace.

b. Duties as a member of Christ:

i. Cooperation: "love one another"

ii. Purity: "shall I join the Body of Christ to a harlot . . ."

iii. Christ-likeness

References: Lord, Daniel A., *The Mystical Body* (Queen's Work).

Plus, Raoul, *God Within Us* (Kenedy).

General References: Gibbons, Card., *Faith of our Fathers*.

Perkins, Mary, *At Your Ease in the Catholic Church*.

Queen's Work pamphlets: *What is the Mystical Body, Let's See the Other Side, The Church is Out of Date, Christ and His Church*.

UNIT VI. CHRIST AND THE FUTURE

Note: Base this course on The Two Standards; trace these Two Standards in the various walks of life. Give the course something of a military cast.

1. "Two Training Camps"

Show the advantages of Catholic education. Contrast the personnel, aims and guidance of Catholic and non-Catholic schools. Illustrate: "Higgins went to State U.—wrong crowd—wrong ideas—a pagan to-day. Smith—a Catholic U.—straight—a happy family man."

References: *My Faith and I* (Queen's Work).

Gilbert, Dan W., *Crucifying Christ in our Colleges* (San Francisco: Alex. Dulfer Co.).

2. "On the Literary Front"

Choose an article from a current issue of *The Catholic World*, *America*, *Commonweal*, *Sign* or the *Catholic Digest* which you think is definitely promoting the Catholic cause in a big way. What is outstanding about the article? If Christ were a writer to-day, would He write an article like that?

3. "The Happy Family"

Using Father Lord's pamphlet *Marry your Own* (Queen's Work) as a guide, show how, at every step of married life, a Catholic partner makes for a more happy family than a non-Catholic.

4. "Bravery in Catholic Action"

The following men won the iron cross from Christ for bravery in Catholic Action. Write a brief sketch about one of them. Describe an incident or several incidents in their life which won for them the Iron Cross.

Matt Talbot, laborer

Ralph Metcalfe, athlete

Thomas Meighan, movie actor

Michael Shearer, insurance man

Dr. Coughlin, surgeon

Thomas More, lawyer and statesman

Cardinal Newman, writer

G. K. Chesterton, journalist

Joyce Kilmer, private of U. S. Army

Fr. Willie Doyle, S.J., chaplain

General Drum, present Commander in Chief of the first division of the U. S. Army.

Note: this list is merely suggestive. Instead of selecting one of those named it might be well to select some incident from current Catholic weeklies.

VI. "The Reign of Christ" (semester paper)

Go over the articles you have written for religion class during the four years, the books you have read, the interesting class material, and select what you found influenced you most. Rearrange this material in an essay on "The Reign of Christ in the World To-day." Group what you wish to say according to the following division:

a. A Great Leader

b. A Great Cause

c. A Hard Battle but a Sure Victory

d. Only a chump would refuse high class loyalty.

References: *Campion-Horan, Religion Book Three: Engaging in Catholic Action.*

They found Success (Queen's Work).

The Call to Catholic Action (Queen's Work).

A Christian Brother, Fortifying Youth (Gill).

Ellard, Christian Life and Worship (Bruce).

Queen's Work pamphlets: *The Gateway of Grace; Murder in the Classroom; The Pure of Heart.*

THE APOSTLES' CREED

KNOWLEDGE OF TWELFTH GRADE STUDENTS

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EDITOR'S NOTE: Last November this JOURNAL (Vol. XII, No. 3) published the "General Summary and Conclusions" of an investigation submitted by Sister Loyola in partial fulfilment of the requirements for the degree of Doctor of Philosophy of Education at Loyola University, Chicago, during the past year. The December, 1941 issue of this magazine began the publication of detailed findings from Sister Loyola's dissertation, particularly those data which show: (1) facts which need not be taught at any time in high school; (2) facts which should be taught to the small group who have not learned them; (3) those essentials which should be taught more thoroughly and repeated at intervals that the impression might be strengthened and the retention be made permanent. The material in the December number of this magazine offered an analysis and interpretation of the scores of fourth year high school students on test questions pertaining to the first article of the Creed. Content in this issue presents the author's findings for the second, third, fourth, fifth, sixth, seventh and eighth articles of the Creed. The following explains the author's classification of data procured from this investigation of how well students have learned essential doctrinal truths by the end of the senior year of high school:

Class 1. In this class will be included those facts on which students score 95 per cent or more. Allowing for errors in measurement, inaccuracies, oversight by the tessees, and so on, one might safely consider these essentials as having been learned perfectly.

Class 2. Here will be grouped those essentials on which the students score from 90.0 to 94.9 per cent. These truths have been learned by the majority of the students, but a small minority do not know these facts. Instruction and guidance should be provided for the small percentage of students who have not learned these facts.

Class 3. In this class will be listed those essentials on which the score of the tessees ranges from 75.0 to 89.9 per cent. Since all the essentials should be known by even the slowest students in the class, it seems reasonable to conclude that these facts have not been satisfactorily learned. In the teaching of these essentials, provision should be made for individual differences.

Class 4. This class will include all those essentials on which the score of the tessees is less than 75 per cent. The essentials grouped here will be referred to as neglected facts. There seems to be a justification for saying that the knowledge which students possess of these essentials is decidedly unsatisfactory and that these essentials should be given more emphasis in teaching the class as a whole.

THE SECOND ARTICLE

Class 1 (95 to 100 per cent)

<i>Essential Number</i>		<i>Per cent</i>
265	Jesus Christ is the Son of God made man.....	96.3
272	Jesus Christ is true God.....	96.6
276	Christ proved His divinity by His miracles.....	98.1
<i>Class 2 (90 to 94.9 per cent)</i>		
281	A miracle can be performed only by God.....	93.4
<i>Class 3 (75 to 89.9 per cent)</i>		
275	Christ proved His divinity by the holiness of His life.....	85.3

277	Christ proved His divinity by His prophecies.....	85.3
278	Christ proved His divinity by His resurrection.....	89.6
270	Jesus Christ is the High Priest who offered the sacrifice of His life for the redemption of mankind.....	83.2
271	Jesus Christ is called the only Son of God the Father because He is God the Son, the Second Person of the Blessed Trinity	81.4

Class 4 (Under 75 per cent)

266	The name "Jesus" means Savior.....	66.4
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Six of the ten essentials on the Second Article, I believe "in Jesus Christ, His only Son, our Lord," should be studied more thoroughly in the classroom. Four of the facts relate directly to proof of Christ's divinity. Practically all the students know that Christ proved His divinity by His miracles. Ten per cent do not know that by His resurrection He likewise proved His divinity, and 15 per cent fail to know that the holiness of His life and His prophecies proved Him to be God. From a study of the nature of these questions it seems reasonable to infer that some students fail to understand the difference between the prophecies of Christ and those of the prophets; between the holiness of the life of Christ and that of the saints. Furthermore, they fail to grasp the profound significance of the Resurrection of Jesus Christ.

THE THIRD ARTICLE

Class 1 (95 to 100 per cent)

297	The Son of God became man and made full and perfect reparation for all the sins of men.....	97.5
310	Christ had human feelings and emotions.....	96.9
322	The Blessed Virgin Mary is the mother of Jesus Christ....	98.0
331	St. Joseph was the foster father of Jesus.....	99.1

Class 2 (90 to 94.9 per cent)

295	The offense of the sin of Adam was infinite because it was an offense against God.....	91.1
307	Christ was subject to the ordinary pains and sufferings common to men.....	94.8
319	Christ is living today in heaven.....	93.4
326	Mary was a virgin before, during, and after the birth of Christ	94.9
327	At the birth of Jesus, Mary was a virgin.....	94.7

Class 3 (75 to 89.9 per cent)

289	Christ's human nature was like ours except for sin and its effects	87.5
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296	Perfect satisfaction could be made only if a Divine Person assumed a created nature.....	85.7
321	Christ has now the same body with which He rose from the dead	85.4
284	God the Son is man only from the time of the Incarnation	81.9
320	Christ will never cease to exist.....	84.5
329	Jesus had no earthly father.....	80.1
330	St. Joseph was the virgin spouse of Mary.....	81.9
298	The mystery of the Incarnation was accomplished when God the Son took human nature in the womb of the Virgin Mary through the power of the Holy Ghost.....	79.9
300	There are two natures in Jesus Christ, the divine nature and the human nature.....	78.6
323	The Blessed Virgin is rightly called the Mother of God because her son Jesus Christ is God.....	79.6

Class 4 (Under 75 per cent)

283	By the Incarnation we mean that God the Son became man taking a body and soul like ours.....	69.4
288	Christ has a human will.....	68.1
311	It was impossible for Christ to sin.....	65.2
328	After the birth of Jesus, Mary was a virgin.....	67.4
285	Christ has a human body.....	60.2
315	The existence of two natures in the Divine Person of Jesus Christ is a strict mystery.....	59.3
292	The Incarnation was necessary because Almighty God required a perfect atonement.....	50.2
287	Christ has a human intellect.....	48.8
286	Christ has a human soul.....	36.8
314	There is only one Person in Christ, the Divine Person of God the Son.....	14.0

The percentages of the twenty-nine essentials pertaining to the Incarnation show a wide distribution of correct answers; one-third of the facts fall in the lowest class. All these facts refer to the humanity and divinity of Jesus Christ. That only nine of the truths relating to the humanity and divinity of our Divine Savior are known by more than 90 per cent of the students is a challenge to our teaching of religion. Are we teaching only isolated incidents in the life of Christ which mean little to the student and are readily forgotten, instead of making the student see, feel, and live the fact that Christ is the center of all things? The truths listed under Classes 3 and 4 indicate that in the curriculum provision should be made for more intensive study of the life of Christ.

THE FOURTH ARTICLE

Class 2 (90 to 94.9 per cent)

336	On the Thursday evening before His death Christ suffered His agony in the Garden of Olives.....	92.0
339	By His death Christ opened heaven to mankind.....	93.9

Class 3 (75 to 89.9 per cent)

334	On the Thursday evening before He died, Christ instituted the Blessed Eucharist.....	85.5
335	On the Thursday evening before He died, Christ said the first Mass	88.0
340	The Friday abstinence is kept in honor of our Lord's death on that day.....	76.0

Class 4 (Under 75 per cent)

338	By His death Christ merited for the human race all actual graces	70.6
337	By His death Christ merited for the human race sanctifying grace	53.0

Three of the seven truths in the Fourth Article pertain to memorable acts which Jesus performed on the evening before His death: the institution of the Blessed Eucharist (334), the celebration of the First Mass (335), and the suffering of His agony in the Garden of Olives (336). The per cent of students who do not know these facts are 15, 12, and 8, respectively. Three questions pertain to the benefits which our Divine Savior merited for mankind. Only 6 per cent of the students do not know that Jesus opened heaven to mankind by His death, but 29 per cent show that they do not know that Christ merited all actual graces for mankind by His death; and it is somewhat alarming that 47 per cent should fail to know that by His death Christ merited sanctifying grace for mankind (337). The true reason for the Friday abstinence is unknown to 24 per cent of the students. Ignorance of such basic truths may prove embarrassing and humiliating to a Catholic when called upon to explain or to defend his beliefs and practices.

THE FIFTH ARTICLE

Class 3 (75 to 89.9 per cent)

348	The Resurrection of Christ is a true miracle.....	77.2
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Class 4 (Under 75 per cent)

345	After His death on the cross, Christ descended into limbo..	70.7
347	Christ rose from the dead by His own power.....	73.6

- 349 For forty days after His death Christ appeared to many of His friends 73.6

One wonders why students have not learned as well as they should the four basic facts pertaining to the Resurrection of our Divine Savior. This seeming neglect adds evidence to the conclusion already drawn that more concentrated study be given to facts pertaining to the life and Person of our Divine Savior. Essential 347, "Christ rose from the dead by His own power," is similar to Essential 278, "Christ proved His divinity by His resurrection." The percentage of students who know these doctrinal truths is 73 and 89, respectively.

THE SIXTH ARTICLE

Class 2 (90 to 94.9 per cent)

- 354 Christ ascended into heaven on the fortieth day after His resurrection 91.2
357 Catholics believe that the body of the Blessed Virgin was taken up into heaven..... 93.1

Class 3 (75 to 89.9 per cent)

- 362 Christ ascended into heaven to send the Holy Ghost upon His Church 87.4
364 Christ ascended into heaven to prepare a place for us in heaven 78.7

Class 4 (Under 75 per cent)

- 356 Christ ascended into heaven by His own divine power..... 72.9
355 Christ ascended into heaven as man, body and soul..... 52.9

The six facts pertaining to the ascension of our Divine Savior are equally distributed between Classes 2, 3, and 4. Forty-seven per cent of the students do not know that Christ ascended into heaven as man, body and soul. It is interesting to note that Essential 356, "Christ ascended into heaven by His own power," and Essential 347, "Christ rose from the dead by His own power," contain a common element "His own power." Only 73 per cent of the students know these two facts.

THE SEVENTH ARTICLE

Class 1 (95 to 100 per cent)

- 369 Those who have sinned but die in the state of grace will remain in purgatory until they have fully satisfied God's justice for sins committed..... 97.8
371 Those who die in mortal sin will be sentenced to hell..... 98.5
376 At the last judgment each soul will be reunited to its own body 97.6

377	At the last judgment the good will go body and soul to heaven	96.7
<i>Class 2 (90 to 94.9 per cent)</i>		
370	Those who die in their baptismal innocence will go to heaven	92.5
<i>Class 3 (75 to 89.9 per cent)</i>		
374	The last judgment will be held at the end of the world immediately after the resurrection of the dead.....	88.8
367C	Each person will be judged after his death on every action	81.6
378	At the last judgment the wicked will go body and soul to hell	77.3
<i>Class 4 (Under 75 per cent)</i>		
367B	Each person will be judged after death on every word.....	70.9
367A	Each person will be judged after death on every thought	59.9
366	The particular judgment of every human being takes place immediately after his death.....	40.0

The students' knowledge of the eleven facts pertaining to the particular judgment and to the last judgment shows a wide distribution. It is interesting to note that 81 per cent of the students know that we shall be judged after death on every action, but only 71 per cent know we shall likewise be judged on every word; and a still smaller number, only 60 per cent, know that we shall be judged on every thought. Sixty per cent of the students do not know that the judgment which takes place immediately after death is called the particular judgment.

THE EIGHTH ARTICLE

Class 3 (75 to 89.9 per cent)

387	The mission of the Holy Ghost is to teach, guide, and preserve the Church.....	89.5
388	The Holy Spirit is given to us when we receive sanctifying grace	88.4
389	The Holy Ghost is given to us in a special manner in the sacrament of confirmation.....	87.3

Class 4 (Under 75 per cent)

386	The mission of the Holy Ghost is to sanctify the individual soul	56.9
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The Eighth Article contains four questions pertaining to the Holy Ghost. Here the information which the students possess is not entirely satisfactory, since less than 90 per cent know these facts. What better way to foster devotion to the

Holy Spirit than by instructing youth in such inspiring mysteries as the presence of the Holy Spirit within the soul that is in the state of sanctifying grace? Such knowledge acts as a warning to do nothing that might expel the Holy Spirit and inspires one to cultivate an intimate trustful friendship with the Third Person of the Holy Trinity, whose special mission is the sanctification of the individual soul!

THE PROVINCE OF TEACHERS

Pupils sometimes come ill prepared for a particular teacher's activity. It is presumed that in general the youth is ready for this kind of work. Nevertheless there will be gaps in his knowledge, misinformation, failure to grasp the matter he is supposed to have mastered. This is especially true in the subject of Religion, where so many infantile ideas remain. Now, it will not do for a teacher to complain of the pupil's lack of knowledge. Of what use is it to say: "You ought to know that; you must have had it before?" The bare fact is that he does not know it, and it is the duty of this particular teacher to help him to the desired knowledge. An even worse procedure is to criticize the parents or former teachers of that pupil. It may be, indeed, that these have failed, and it is not necessarily rash judgment to think so. But it can also be that former teachers were entirely adequate, but that for one reason or another they were unable to make the matter register in the student's mind. In any event, nothing whatever is gained by blaming the student, his parents, or his former teachers. It is here that it would be especially helpful to remember the remark of St. John Chrysostom: "Do you say: Why did not this one or that one pick it up?" A little effort on the part of the present teacher can supply deficiencies of the past, no matter what the cause of that deficiency.

(By Rev. J. G. Kempf, *Helping Youth to Grow*, Milwaukee, Wisconsin: The Bruc Publishing Co., 1941, pp. 192-193.)

College Religion

MORAL THEOLOGY FOR JUNIORS

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I

Perhaps the most interesting and most basic question confronting the College Religion Department is this: how should we distribute emphasis in our program of religious instruction? What relative importance have dogmatic and moral theology, scripture, ascetics, and liturgy? The Church in her seminaries for clerics apportions time and emphasis almost in that descending order. But what about colleges?

Another question to be faced is: should Religion courses in college be taught intellectually, or in a way one might call devotionally, keeping well to the fore all along the line personal, practical applications?

No doubt these questions not only may but should be answered variously according to the variety of students and teachers concerned. The teaching of Religion, like all teaching, should accommodate itself, as Pope Pius XI insisted in *The Christian Education of Youth*, to the sex of the students. It must, obviously, accommodate itself to the rest of the curriculum and supplement rather than duplicate the teaching provided, for example, in philosophy classes. Everyone realizes that it must accommodate itself to the previous instruction the students have received in Religion itself. Lastly, it must accommodate itself to the future needs of the collegians.

These remarks prepare the way for the statement of the presuppositions of the present paper. For *bona fide* college students the writer believes that the emphasis given by the Church to dogmatic and moral theology in her seminaries ought to be carried over into the college curriculum. It has to be modified considerably. But if Catholic college men and women are to "participate in the apostolate of the hierarchy," they ought to participate in the training the Church thinks necessary to fit men for this apostolate. Nothing is more embarrassing in the lay apostolate than the gaucherie of ill-educated, undisciplined, but "live-wire" volunteers in the Catholic cause. "They have," as St. Paul said of the Pharisees, "a zeal for God, but not according to knowledge." Of all those who are called into the ranks of Catholic Action, Catholic college students alone enjoy the opportunity of getting a firm foundation in theology. It would be a pity, indeed, if even they did not get it. The grasp of theology possessed by laymen like Mr. Frank Sheed, Mr. Arnold Lunn, the lay editors and contributors of *The Tablet* and *The Catholic Herald* in London, and by many another English-speaking Catholic layman outside our country, presents a challenge to us to produce equally well grounded exponents of Catholic teaching in our land. For we alone in the English-speaking world have the fully furnished colleges and universities to give this training to laymen in really large numbers. We alone have the equipment to send forth enough well-educated Catholic men and women to leaven the mass of ill-instructed Christians, Catholic and non-Catholic, surrounding us on every side.

We are dallying a long time on this consideration, for there is no substitute for knowledge. As Pope Pius XI wrote, speaking of the priesthood, we cannot be guided in our program of studies by the glorious exceptions to the rule that the apostle must be well-groomed theologically for his career. Charity is the greatest of virtues, but "counseling the ignorant" is one of its fairest expressions. "Love is the fulfilment of the law," but the Gospels and the Epistles insist that this love be built on the rock of God's truth, His revelation entrusted to His Church. We have all seen and read about the

grandest religious enterprises running aground in the shoals of dogmatic and moral error.

The reasons why the Church stresses accurate knowledge as a prerequisite of apostolic work can be easily understood. A seemingly slight aberration from Catholic truth is, first of all, a falsehood touching most holy things. It is an unlikeness to God, Who is Infinite Truth. For this reason the Catholic organism finds error, even in small quantities, simply indigestible. Secondly, a seemingly slight error in faith or morals is like a broken thread in a piece of silk: it may run into a gross disfigurement of the whole fabric. And a third reason for the Church's impatience of error is that it will not mix with truth. As a result, in Catholic movements those who possess the fulness of truth and those who lean towards error, however slight, cannot work shoulder to shoulder. They cannot present a united front. They are, to begin with, lying at sixes and sevens. No wonder such enterprises "go up sky-rockets and come down sticks." If one wanted examples bearing out the above assertions he could find them strewn along the highway of ecclesiastical history, and he would not have to delve into the very deep past to find them. Someone might compose an interesting paper on "Pious Heresies." More than good-will is needed to draw men to God.

Another reason for stressing accurate knowledge in Religion courses is that the college classroom seems to be primarily an agency of intellectual formation. Students are graded, not on their character, enthusiasm, personal devotion, or other moral qualities, but on their grasp and application of ideas and reasoning processes. Zeal, devotion, Catholic loyalty, are rather the by-product than the immediate result of classroom instruction. In the intention of the teacher, of course, they are what he prizes most. But they do not form the immediate substance issuing from the process of instruction.

II

We base our course in "Christian Morality" on these premises of the primary importance of dogmatic and moral instruction for college men, and of the intellectual approach in teaching Religion at the college level. The course in "Chris-

tian Morality" to be discussed is offered as an elective to college juniors who have studied Apologetics and Christian Dogma two hours a week through two full years, who have been introduced to psychology and logic, and who are to study ethics through a full year as seniors, as well as "Christian Marriage" and "Social Reconstruction" for a semester each.¹

This course in "Christian Morality" itself is a two-hour course running through two semesters. The textbook used is *Moral Guidance* by the Rev. Edwin F. Healy, S.J., S.T.D., professor of moral theology and dean of the faculty at West Baden College.² The book presents in its present mimeographed form a study of the Ten Commandments after the fashion of moral theology, but accommodated to the intelligence and interests of college students.

As other teachers may offer similar courses on the Decalogue, it might be of some interest to discuss several aspects of the treatment of this branch of Religion, under the following headings:

- (A) the advantages of focusing on large topics
- (B) the use of book reports
- (C) the use of examinations and term-papers

To work through the Ten Commandments, one by one, missing nothing, can be advantageous to a college student. Simony, sacrilege, divination, fortune-telling, and the other topics touched on do not altogether lack interest. But it has seemed preferable to center attention on three or four larger topics in each semester and make short shrift of some of the page-by-page material falling under the Commandments.

The first topic we take is "Basic Concepts and Principles of Christian Morality." The students are grounded in the difference between Christian Morality and ethics, in the primacy of the Christian virtue of charity, in the elements of an action determining its morality, in the principle of the twofold effect, and the knotty question of co-operation. Col-

¹ See "Courses in Religion at the University of Detroit and at Xavier University," *Journal of Religious Instruction*, Vol. X, No. 4 (December, 1939), pp. 341 ff.

² Rev. Edwin F. Healy, S.J., *Moral Guidance*. Chicago: Loyola University, 1941.

lege men can grasp these concepts and principles. As we aim to be more concrete and practical than the course in ethics permits, we throw the emphasis on the application of principles to concrete cases. Neither general principles nor particular solutions, taken alone, will educate a youth. The principles must be brought to bear on the particular situations. The effort to do so involves the kind of reasoning college students should learn to do. They are very slow to recur to general principles to solve their problems. They love, embrace, and hug for dear life the neat formulae that save them the painful effort of hard, concentrated, straight, orderly thinking. They dote on ready-made answers, such as "our pastor said . . .," "we were always taught . . .," "I remember reading . . ." They love to follow someone else's lead.

They will never learn to lead themselves until they learn to think. Thinking precedes action. It opens up the way. It sees what is to be done and how to do it. If we are facing a bankruptcy of public leadership in our own day, it is not a bankruptcy of energy. It is a bankruptcy of vision, and a bankruptcy of character based on principles.

The next topic to be stressed is "Sunday Observance." We try to view the Third Commandment sociologically. The obligation of attendance at Holy Mass is studied, but in conjunction with the virtue of charity, the obligation of helping others to get to Mass, and encouraging them to attend. The prohibition of servile work is analyzed, but more emphasis falls on the social value of Sunday observance. The Church has opened the way to family worship and family recreation. She has given us the opportunity of a full day of leisure every week. How do we spend Sunday? What activities befit the Lord's Day? It is a day of rest and friendly social intercourse, and contributes substantially to our health of mind and body, to our social development, and above all to our eternal salvation. *Haec dies, quam fecit Dominus: exsultemus, et laetemur in ea* (Gradual of the Mass for Easter). Christians possess a treasure in their tradition of Sunday observance.

The third and last topic in the first semester consists of a study of "The Forgotten Commandment," the fourth. We

analyze the mutual duties of parents and children, and take time to study carefully the Encyclical on *The Christian Education of Youth*, stressing the respective rights of the family, the Church, and the State, and the indispensable environment of Christian education. This topic gives the teacher an occasion to drive home at some length the real reasons why Catholics disfavor the attendance of Catholic students at non-Catholic colleges and universities, even under the benevolent wings of Newman Clubs and other foundations. In a word, under the Fourth Commandment college juniors study and learn what is of great value to them as children of a family, as students, and as future parents. They have almost reached the top of the hill. They can look backward and see clearly the virtues and vices of their own upbringing. They can look forward, and on the basis of experiences still fresh in their minds and of principles newly unfolded they can adopt for themselves a "platform of parenthood." Being twenty and twenty-one years of age, they are not too young to think seriously of the responsibilities of parenthood. In fact, unless they do begin to think seriously of them then, they may leave college without well-formed convictions about Christian family life and Christian education. Where in the world of to-day will they develop Christian attitudes towards these household interests unless the seeds have been nurtured in college?

III

These three topics, foundational concepts of Christian morality—Sunday observance, and parenthood and education—make a good semester's study. Three more topics—the inviolability of human life and bodily integrity, the Christian conception of sex, and lastly Catholic Action—make up the second semester's work. We can make a few brief remarks about each of these topics.

Under the Fifth Commandment, of course, fall care of health, homicide, suicide, "mercy-murder," abortion, the right of war; and also sterilization, "blood-test laws" for marriage, and various medico-moral problems. This topic covers urgent, intensely interesting, questions—several of them very difficult. For pre-professional students, whether

in the professions of medicine, law, education, or social work, an accurate analysis of these socio-moral problems can be called indispensable. They focus on the very center of the conflict between the pagan, neo-Caesarian, totalitarian concept of the state, and the concept of genuine Christian democracy. For the hub of all these questions is the same: the inviolability of human personality under God.

This past year we took the time to study, page by page, the pamphlet on *The Ethics of War* published in 1932 by the Catholic Association for International Peace. Why should students be asked to plow through fifty-five pages of stubborn theological argument on the rights and wrongs of war? Not merely because, at the time of writing, we seem to be ourselves in the path of the tornado, but because so much shallow thinking and writing has been done on the subject by Catholic crusaders for peace. Take the question of pacifism. The loudest voices broadcasting on this subject for the past few years have been those either of untutored laymen heading movements of one kind or another, or of clerics who make strange applications of the teachings of the great Catholic moralists. The students find it interesting that even in the pamphlet we used, the authors have very little theological authority for several of the opinions they choose to champion.

If one chief purpose of education is to make men's minds proof against propaganda, then our study of the ethics of war is educative. But it is gruelling, like all authentic theological study. Not every teacher, nor any teacher with every class, will care to put his or her hand to the plow.

Sex is too large a topic to discuss here. But this much can be said: college juniors are ready for a rather deep exposition of Christian sexual morality. The discussion need not be especially "frank." But college juniors are old enough to ponder soberly such questions, aired in *The Queen's Work*, as "going steady," "what to do on a date," and similar applications of Christian standards to present-day practices. To make sure that everyone takes a positive attitude towards the Christian ideal of sexual morality, we required every student to read Fr. Lord's pamphlet, *The Pure of Heart*.

Even high-school students should be advised on the moral-

ity of common practises in company-keeping. But college juniors are definitely "over the hill" and ready to adopt life-principles. The froth of adolescent frivolity is beginning to subside. Whether more instruction earlier in their schooling could have kept it from bubbling in the first place is another question. But one thing seems clear, and it is that juniors are ready to profit by a clean-cut exposition of Christian morality applied to sex in a way even sophomores cannot profit so easily.

This brings us to the third and last major topic of our second semester—Catholic Action. Here, as in studying war, we use a good-sized pamphlet, *What is Catholic Action?* by Dr. O'Toole, published by the Paulist Press. The decision to study this topic arose out of the misapprehension many college students manifest concerning Catholic Action. They seemed to have a fixed idea that it means simply living good Catholic lives and thereby giving good example. They are therefore content to stop at that point, satisfied that they have discharged their apostolic obligations in full by letting their light shine before men—the light of their privately, individually good lives. It strikes them like a bombshell that they must go further, that Catholic Action is an organization. The Popes always speak of the members of Catholic Action as being in "ranks," under leaders—the Bishops. It would be interesting to track down the source of the students' misconception. Someone has so stressed the pre-necessity of personal goodness in the apostle as to obscure the work of the apostolate itself. Catholic Action means doing, not mere being; and doing with others, and under others, not merely off on one's own. Catholic Action does not exhaust the possibilities of the lay apostolate. And it most certainly is not synonymous with leading a good Catholic life. It is a further call, and one which Catholic college students are trained to answer—provided they first find out to what they are being called.

IV

We have written all we wish to say about one aspect of the course in Christian morality, namely, the advantage of singling out a few large topics in each semester and treating

them rather exhaustively. We may now turn to the second aspect of the course suggesting itself for discussion, the subject of book-reports.

Book reports often baffle both teacher and student, not to speak of librarians and others whose cooperation is enlisted in the conspiracy to report on books without reading them.

On Christian morality itself we have found comparatively few books to serve as suitable collateral reading. Many books touching on the same topics we study in class really add nothing very important to what we have seen in class. For this and other reasons we allow students to select for their reports any good book bearing on religion. One of the best students reported on Tawney's *Religion and Rise of Capitalism*. Another, a premedical student, was allowed to read Darwin's *The Origin of Species*. A third student read Parson's *Which Way, Democracy?* A fourth read a book on mystical prayer. A fifth read Watkin's *Bow in the Clouds*. Most of the class, of course, found books by Monsignor Sheen, Monsignor Ryan, Father Hull, Father Gillis and the prolific Father Scott, or by outstanding Catholic laymen, more to their taste. The one thing necessary is to get them to read, to read worthwhile books, and to read them intelligently.

How can the instructor make sure (1) that they select a suitable book, (2) that they read it carefully, and (3) write an acceptable report themselves?

(1) A full month before the report is due every student must bring to class and show to his instructor the book he intends to read. If the book is considered unsuitable for the particular student who has selected it, it must be exchanged for another. This system makes sure that every member of the class at least has the book in his possession long enough to read and re-read it.

(2) They are told to read the book carefully and intelligently, more or less according to Adler's *How to Read a Book*, that is to say, more or less as Newman, Genung, or the native intelligence of *homo sapiens* would suggest reading it. They are told that they must come to class the day the report is due *sans* book, *sans* notes, *sans* everything except a clear-cut understanding of the author's precise purpose and the main

lines of his effort to attain it. That sure grasp of the essentials of the book, plus writing paraphernalia, will suffice for the actual writing of the report.

(3) No one can doubt that the students write the reports themselves because they compose their reports in the presence of the instructor.³ Part of their assignment has been the responsibility of deciding how best to report on the book in the space of fifty minutes so as to reveal a careful reading of its contents.

Students master the books magnificently. In fact, if all copies of Hull's *The Formation of Character* were to disappear, some of the reports would suffice to reconstruct its essentials.

In addition, this system guarantees spontaneous writing. However, it does involve paper-reading on the part of the instructor. To eliminate this burden some teachers simply go around the class, open the books students are supposed to have read, and question them at random on different sections, briefly and of course entirely orally. In fact, even where the report is written some students may require a brief oral quiz to make sure of their having read the book assigned.

Another reading assignment took the form of a report on one of the Gospels. Where no specific course in Sacred Scripture is required of students, an assignment to read a Gospel fills a serious gap in the religious program of the college. And if the assignment is accompanied by a brief exposition of the characteristics of the Gospel being read, and such assignments run through several Religion courses, students will get the minimal essentials of the New Testament Scriptures.

V

Some who have borne with this paper so far will say: "Too intellectual. That's just what we're trying to get away from in teaching Religion. We must fire the students with enthusiasm for the cause of Christ in the chaotic world of blitz-kriegs and black-outs and panzer units and all-out defense efforts."

³ To exclude all possibility of handing in a previously written report, the students may be asked to leave four or five lines blank, etc.

True. The writer confesses, however, to have confidence only in deeply sunk foundations. We want loyalty rather than enthusiasm. We want, not a flutter of faith, but a steady, abiding religious spirit. We want a brand of Catholicism that will wear. Retreats, sermons, sodality conferences, building on the firm foundation laid in Religion classes, can make zealous apostles at least of some of the students. Not all can be aroused to apostolic endeavor. But, with God's grace, all can be made loyal. If this sounds like a defense mentality, who will gainsay that Christianity to-day is, as a matter of fact, on the defensive? We Christians, a minority, are trying to hold our ground against assaults from every side. In business and marriage and education and politics, as well as in the very citadels of belief and worship, our Faith is being bombarded day and night. We have to make it bomb-proof before we can venture a return attack. The most urgent task of Catholic college education is to encircle the true fold with a line of exemplary laymen and laywomen that will hold back the enemy and keep unmolested an area in which we can carry on Catholic life in its fulness. Catholic life itself is apostolic, of course, and must find ways and means of bringing Christian truth and love into hostile camps. But the urgency of an impregnable defense of our own household can scarcely be exaggerated.

There are ways of making a course in Christian morality personal and devotional. One way is to assign term-papers on devotional subjects such as the Sacred Heart, the Blessed Virgin Mary, Frequent Communion, Holy Mass.

Another way is by wording examination questions positively and practically. Instead of asking merely the "don't" side of the Fifth Commandment, for example, the instructor can have his class write an entire examination paper on the topic: "Life is a gift to be used for God's purposes, not an untrammelled possession." That is really the basic idea behind the prohibition of murder, suicide, mercy-killing, unjust war, abortion, sterilization and other usurpations of divine authority. And that idea is noble and inspiring.

On the question of sex the class can be asked in an examination to contrast Hollywood's view of sex with Christ's.

This assignment will set off the cheapness of the one against the holiness of the other. It will encourage students to take the right side, seeing how opposed the two attitudes are and how degrading it is to sell for a few cents at the box-office, for utterly selfish pleasure, the divinely implanted attraction of man and woman to cooperate with Almighty God in creating new human personalities for an eternal destiny.

Students can be asked to refer to their own experiences in answering examination questions, to build up an argument from their own observations, to evaluate what they are taught in terms of what they have seen and heard in mixing with people. Questions like these induce the student to apply Catholic doctrine to their own lives, and that is the beginning of self-improvement. They must be warned, of course, of the possibility that their individual experiences may not have been typical. Sometimes a student will write that his own experience does not bear out the teaching of the Church, but he will often add—whether for prudential or purely logical reasons—that the experiences were in some respects peculiar.

VI

We have tried to set forth the advantages of emphasizing a very few topics each semester in this course in Christian morality; we have suggested how book reports may be made to serve their purpose in this course; and we have indicated how in term-papers and examination questions the more personal, practical, and devotional note can be stressed.

In closing we might add a parting thought. Within the past decade considerable ingenuity and effort have been expended upon college Religion courses in order to give them equal standing with courses in other departments and to help them to achieve their all-important purpose in a Catholic college. Like youngsters in a cafeteria, our eyes catch sight of much more than we can conveniently handle. Self-criticism and zeal for improvement are precious attributes, and reports like the one on college Religion in the 1940 *Proceedings of the National Catholic Educational Association* give ample testimony of their being possessed by teachers of Religion in American Catholic colleges. But we must not exaggerate our

short-comings. The truth is that we are probably achieving our purpose much better than some of us believe. As one who studied college Religion through four years shortly before the emergence of improved programs, the writer may be permitted to suggest that his fellow students have shown themselves worthy sons of the Church and of their Alma Mater. They have attained success in business and in the professions. They have carried Catholic girls, without exception. Recently the remark was made to a gentleman who knows very many of them: "They are a mighty fine crowd." "Yes," he said, "and they are getting better all the time. They are meeting their growing business and domestic responsibilities in a way that simply astounds their elders." Their domestic success contrasts rather strikingly with the mishaps that have marred the happiness of others of their acquaintance who did not enjoy the advantages of a Catholic college training. Yearly they make an annual closed retreat together. Now some of them have organized a small study club to revive their knowledge of scholastic philosophy under the direction of a member of the faculty of their college. And in little but definite ways they make a contribution to Catholic activities.

No one would say that they are typical. But by and large the graduates of Catholic colleges do seem everywhere to justify the effort and sacrifice that went into their higher education. Our programs can always be improved, according to local circumstances. But if we continue to stress fundamentals and to drive them home with as much force as study at the college level permits, we shall not be far off the mark. Our danger is probably the temptation to tinker too much in an effort to attain absolute perfection in the communication of religious knowledge. An ill-advised idealism can become a snare and a delusion, and the best is often the enemy of the good. If our teachers can teach, and if they themselves know several times more than what their students are expected to know, three-quarters of the problem is solved. We can then make consistent headway on the last quarter, the continual adjustment of the program and the courses to the capacities and needs of the students. Some may complain that

they have not ideal textbooks. What teacher in any branch has? We probably depend on textbooks too much anyway. And whoever feels that his textbook is really impossible has everyone's permission to devise his own.

There is no substitute for knowledge . . . and there is no substitute for the ability to communicate it.

THE QUESTIONS OF YOUTH

In the answering of questions, there is a tendency in some quarters to rely on the question-box method. A number of things are urged in its favor. We are told that youth is too modest or too embarrassed to ask questions publicly, but will ask when protected by the anonymity of a written, unsigned question. We are also told that no teacher can possibly anticipate every question, and the question box will reveal difficulties that would otherwise never come to light. But we have serious doubts about the efficiency of the method. It is not unknown that some pupils will put in questions "just to see what the teacher will say." If the teacher says nothing, the pupil interprets this omission as evasion, and loses confidence. But more serious is the fact that an anonymous question is not easy to answer. Youth is scarcely able to state the question precisely, and it is important to know not only exactly what is wanted, but also how the question arose in the first place. If the pupil asks the question verbally, the teacher can first make sure that he grasps exactly what is wanted. We believe that the danger of letting questions go unasked because of modesty, shame, or embarrassment is at a minimum when pupils have confidence in the teacher and know from past experience that he is willing and eager to serve by answering the questions. The few questions that will not be asked publicly are then the very ones that should in any event be answered privately. If the teacher has shown a readiness to consider any legitimate question, either publicly or privately, youth does not hesitate to cooperate.

(By Rev. J. G. Kempf, *Helping Youth to Grow*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1941, 89-90.)

ORGANIC DEMOCRACY AND CHRISTIANITY

EDITOR'S NOTE: We believe Religion teachers will be interested in the following student papers because they represent a type of thought that needs particular emphasis at the present time. The students became interested in the topic at a regional congress of the National Federation of Catholic colleges that met at the Catholic University in March, 1941.

JOAN GRACE
Trinity College, '42
Washington, D. C.

What is democracy? Today when we are concentrating all the material and psychological resources of the nation on the production of destructive weapons for the defense of democracy, it is important to have a logical idea of what this term means, and of its especial significance for American Catholic students. Primarily democracy is based upon the recognized worth of each human person in society irrespective of birth, race, sex, social position, or capacity to be of service to the common good. We are acutely aware of the evils of regimented totalitarianism, which makes man a slave to the state, and of communism, which likewise disregards the ultimate end of his existence. But we seem blissfully unconscious of our own failure to remain true to a democracy dedicated in principle to a society of human persons.

It is easy to theorize and to speak nobly of a government by men "free and equal" to insure for themselves "life, liberty, and the pursuit of happiness." It is simple to give verbal approval to the recognition of the importance of each citizen, but it is extremely difficult and almost impossible to get even a majority to think and act accordingly. The reason is that some people think of human beings merely as superior animals, while others have the opinion that only some people are human beings. Therefore, Christianity and Christian education are necessary for an "organic" democracy, because it is only Christianity which supplies both the reason and the

incentive for heroic sacrifice in the conception and treatment of one's fellow citizens. Men are "free and equal" only because every human person is endowed with a body and soul by his Creator, and is made in the image of this Creator. Because of his divine origin and divine end every man is intrinsically entitled to respect, dignity, and the recognition of his rights.

The unconscious infusion of the utilitarian philosophy of men like Benjamin Franklin has led to the degeneration of American democracy into an individualistic democracy, which in simple terms means the "survival of the fittest." In popular language, one who is born in a democracy is free to work, and "if he is any good he will get ahead." By "getting ahead" is meant seizing as much as possible of the economic spoils. Civic virtue means buying things for less and selling them for more and in this way keeping the taxes paid. Slogans such as "honesty is the best policy" denote that devotion has switched from human integrity to the dollar bill. Democracy has become to some extent a protective measure by which man prevents others from taking away his theoretical equality, while, in practice, power rests not with authority but with the economically and politically successful who often use their power in an arbitrary manner. It is a question whether man is more of a machine as a soldier in a totalitarian state or as a cog in the industrial system. It is the tragedy of America that a man is the grocer or the banker first and a human being afterwards. In other words, freedom as it is commonly interpreted is liberty to take part in a competitive race, and one man's unsurmountable obstacles secure the jackpot for another. As a matter of fact, true freedom is liberty to attain the fullest development of the whole human person, body and soul. Reducing "the pursuit of happiness" to the pursuit of pure material gain leads to anarchy. The threat of anarchy leads in turn to fascism and other political heresies. M. Maritain attributes this distortion of the conception of freedom to the failure to understand the distinction between individuality and personality. In *Scholasticism and Politics* he explains that individuality has its root in matter; it constitutes the material limits which differen-

tiate one man from another. Personality has its root in the spirit, and it is personality which frees man from the limits of the purely material. Considering man in respect to his individuality he is inferior and subject to the whole of society, but taken in respect to his personality he transcends and is superior to all human societies. "A single human soul is of more worth than the whole universe of bodies and material goods." M. Maritain makes the purpose of the state clear:

The end of society is its common good, the good of the body politic. But if one fails to grasp the fact that the good of the body politic is a common good of human persons—as the social body itself is a whole made up of human persons—this formula may lead in its turn to other errors of the collectivist or totalitarian type. The common good of society is neither a simple collection of private goods nor a good belonging to a whole which (as in the case of the species in relation to its individual members) draws the parts to itself, as if they were pure means to serve itself alone. The common good is the good human life of the multitude, of a multitude of persons; it is their communion in the good life; it is therefore common to the whole and to the parts on whom it flows back and who must all benefit from it.

Therefore, in order to be faithful to a constitution providing for the common good, we must return in spirit and in action to an "organic" democracy, a society of free men obeying free men, in which Power rests with Authority and Authority is based upon Justice. Such an organic democracy must provide as perfectly as possible for every person the essential human rights, which Pope Pius XI in his encyclical *Divini Redemptoris* outlined in the following way: "the right to live, to bodily integrity, to the necessary means of existence; the right of man to tend towards his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use private property." It is not the duty of the state to provide equal and similar prosperity to each of its citizens, but since the common good means the good of every human person, a society of human persons must provide for the greatest expansion and development of every human personality. It is a matter of common sense that a human being cannot develop fully without the necessities of life and the minimum of peace and beauty.

To criticize the present defects of democracy is not to condemn an essentially good thing. Rather it is necessary to show that an organic democracy cannot be maintained by dollars, by guns, or by negative Christianity by which we refrain from harming our neighbour but take upon ourselves no obligation to help him. To attain an organic democracy, interior Christian discipline is necessary as well as Christian justice and charity.

The question now is, what has all this to do with us as American college students? The first aim of Catholic men and women should be to be Catholic. Catholicism is something much more positive than the observation of moral and Church law, and today more than ever its positive qualities must be shown in heroic, civic, brotherly love. Are we to be politically indifferent when disinterested service is so much needed? Are we going to use our advantages for the common good, or is religion merely a spiritual luxury which we shall keep for ourselves? It may be objected that all this talk is idealistic and impractical, considering the common weaknesses of human nature. The reply is that as Catholics we cannot have a Hitlerian contempt for the masses for whom God Himself died, and it is up to us not merely to preach abstractly but to put into concrete practice in wages, treatment of clients and employees, in social and cultural life a philosophy of democracy which recognizes in truth the worth of every human soul. The present false idea that man's worth is his economic worth must be supplanted by instinctive respect for all human life, including unborn life. Then men will not be dependent for their very souls upon satisfying the caprices of the materialists who control salary checks, nor will the Christian be forced continually to compromise his conscience with economic demands. As a last word, the creation and maintenance of such a democracy should be of particular concern to the Catholic woman for it is only Christianity which has recognized woman as a human person and only democracy which has recognized her as a responsible citizen.

RELIGION IN DEMOCRACY FROM THE STUDENT'S POINT OF VIEW

LEWIS J. RUMMERFIELD

Catholic University, '44

Washington, D. C.

There is a question in the minds of college students today concerning the future of democracy. They want to know to whom they can look for leadership in these times of mental and physical strife. Some of the students whom I know feel that democracy has no future. Those who are at all interested in this form of government feel that many who use the term have never understood its true meaning. As far as we Catholic students are concerned, we are told that our religion is necessary for the preservation of democracy, but we ourselves do not understand how this might be, for the reason that we too have been uncertain as to the true nature of democracy.

In the thinking that has been forced on us recently I have gone back to the Declaration of Independence, and, leaving aside political angles, I am beginning to see that one thing stands out in that document, namely the inherent dignity of man. Each and every person is conceded by this document to possess of himself certain inalienable rights. When we think over such phrases as: "All men are created equal . . .," "endowed by their Creator . . .," etc., one thing seems clear, a recognition of the value of man as man. This is the principle on which America rests. And it is this very principle which is so in danger today.

It seems to me that the philosophies of certain leaders in Europe and the views of some of the materialistic leaders here in the United States are what endanger American democracy the most. Their idea that man is just a higher animal, and because of this fact, in some cases at least, he should disregard all else in life save that which is conducive to mate-

rial gain and sensual happiness, is surely something that our religion can never countenance. Perhaps it is just here that our religion classes should come to grips with views held in regard to man and in regard to democracy. The Declaration itself recognizes that man is much more than an animal. It seems un-American then to argue that man is mere animal. And certainly our religion re-enforces the dignity of man and leads us to regard him as a creature with an immortal destiny. If man were mere animal then no one need respect him, and if no one respected man as his brother, where would we be, and how long could democracy survive? It seems to me that there is great value to be attached to the practice in some religion classes of showing that democracy is a theory of life as well as a theory of government. If, as Dr. Kerby wrote, democracy is primarily social, moral and spiritual, then religion classes can be of assistance to us in understanding the theory of life under which Americans are supposed to live. Certainly, we should give more publicity to the fact that those who trace the principle of the dignity of man back to Rousseau and other men are far from the truth. I, for one, am beginning to see that Christ is the one who deserves the credit for making democracy possible, for it was He who first commanded us to respect the least of His brethren.

That is where religion, then, enters into the discussion about democracy. Christ gave us a reason for respecting our brother. Through religion we learn Christ's principles and how He lived them before preaching them, and how He is the only one who can make democracy work. Our duty, then, is clear. To preserve our democratic principles and to strengthen them, we must follow Christ's way and His teaching, and thus help to bring about a finer and broader democracy in our land. I do not know how much we can do to clear up in the minds of other youth the relationship between religion and democracy, but I do know that in my own case it has been profitable to ponder the leadership that Christ holds out to us in America.

Confraternity of Christian Doctrine

SCHOOL YEAR RELIGIOUS INSTRUCTION MANUAL

Early in May, 1941, when the revised *New Testament* was formally presented to Catholic readers, there was felt a stir of motion amongst writers of religion texts. It would be necessary to conform to the revised *New Testament* translation. Then the 1941 edition of the *Baltimore Catechism* No. 1 and No. 2 came to replace not dogmatic facts which are unchangeable, but phrasing and expressions found unintelligible today and lacking the percept necessary for the young learner's acquaintance with the all-loving God. Writers of graded Catechisms were caught in the current of this transition. They, too, revised accordingly.

The School Year Religious Instruction Manual, a graded course of study used by Confraternity teachers since 1936 as a basic outline for conducting classes of Catholic children attending public schools, was ready for schoolyear service in September. In 1936 the *School Year Religious Instruction Manual* was printed to complement the *Religious Vacation School Manual* which had begun to circulate in 1931. Since 1936 this *Manual* has earned three editions and two revisions. Each revision has witnessed the growth and development in presentation and placement of factual material; content, form and references have been shaded and toned to meet the growing demand of good modern educational thought. For ten years Confraternity committees have blended their efforts towards the goal of efficiency they have now established in their various fields of endeavor. Under the inspiration of Bishop Edwin V. O'Hara, father of Confraternity ideals in America, the Rev. Leon A. McNeill, general chairman of the

Manual revision committee, and the other member of the committee, the *School Year Religious Instruction Manuals* have shown a preference for improvement through practical use. It has been the aim of the committee to adapt the curriculum to the needs of local conditions; comments and observations of teachers and technicians of educational standing have been welcomed.

Rev. Leon McNeill, author of the trilogy *Words of Truth*, *The Way of Life*, and *The Means of Grace*,¹ with his co-chairman Rev. George M. Dennerle of Cleveland, an authority on primary methods and author of *Leading the Little Ones to Christ* and *Seven Wonder Gifts*,² have worked untiringly on this latest revision of the *Manuals*. Through the efforts of this committee the 1941 issue of the *School Year Religious Instruction Manual* has been regarded to meet the growing needs of Confraternity workers. This edition presents the *Manual* in a series of three booklets—A Course of Study for Grades I and II, Grades III-V, and Grades VI-VIII to replace the old order which divided the course into two divisions—Grades I-IV, and Grades V-VIII.

Even a hurried perusal of the green covered booklet will show any teacher that knowledge, experience and long hours of painstaking detail are expressed in the general objectives, graded content, visual aids, references for teachers, pupils' texts, compilation of children's Mass books, and children's library references.

"Religious instruction, to be most beneficial," says Father McNeill in his introduction to the *School Year Religious Instruction Manual*, "must be adapted in both content and method to the needs and capacities of the pupils. Children should be classified according to their school grades. . . . The course of study developed by the Confraternity provides for eight grades; but the pupils may be grouped for instruction according to local conditions."³

¹ Rev. Leon McNeill, *Words of Truth*. Paterson, N. J.: St. Anthony Guild, 1941; *The Way of Life*. Paterson, N. J.: St. Anthony Guild Press, 1936; *The Means of Grace*. Paterson, N. J.: St. Anthony Guild Press, 1934.

² Rev. George M. Dennerle, *Leading the Little Ones to Christ*. Milwaukee: The Bruce Publishing Company, 1934; *Seven Wonder Gifts*. New York: Paulist Press, 1938.

³ *School Year Religious Instruction Manual*, p. v.

To promote this objective each lesson presents attractive features that can accompany search for truth, and the adaptation of truth to the child's understanding. Three specific factors of effective teaching are embodied in the daily instruction. To produce practical knowledge the curricular content for each day is arranged so that story, doctrine and practice follow consecutively. The Course of Study outlines four units to be covered in a school year, and the units are subdivided into lessons—eight to a unit.

For 1939 the revision of the *School Year Religious Instruction Manual* showed a deviation from the old policy; material for grades I and II was thinned out, fewer doctrines were presented, but a more thorough treatment of them proposed. This idea is again adopted in the 1941 revision.

The child is led gradually to a knowledge and love of God through the general objectives:

- I. To help the child to know and love God, his heavenly Father;
- II. To help the child to know, love and imitate Jesus;
- III. To help the child to know and understand his prayers, and to cultivate in him a desire to say them;
- IV. To help make the child's first impressions of religion as happy as possible."⁴

Every love story has a theme. The theme of unit one of the *School Year Religious Instruction Manual* for Grade I is: "God is our Father. He loves us, and gives us many gifts." Each lesson is introduced with a short instruction on the liturgy for the week or a preparation for the bigger feasts of the Church such as Christmas and Easter. The children should be taught how they might participate in these seasonal feasts. The title of the first lesson is: "God Makes a Beautiful World." Here the child pauses to learn that God can do all things, and that He loves him and takes care of him.

The teacher takes up the day's lesson with the presentation of pictures on the lesson. The story of the creation can be depicted simply. Even a chalk or crayon drawing of an outline of the world, showing its various stages of development in the same progress as the facts of the accounts of

⁴ *Ibid.*, p. 1.

Genesis relates, suffices when more elaborate prints are not at hand. With these pictures before the child, the important steps in the story are more easily assimilated. The child's imagination has received the necessary stimulus to motivate the learning of doctrine.

The doctrine taught in this opening lesson is: "God is the Creator. He made all things from nothing. God cares for the work of his hands and provides everything that is needed for it. He is our Father."⁵

After the explanation of this doctrine the children may use their own Catechism. Any graded Catechism may be used with the outline. In this way another approach of the doctrine is had in the language of the child. Thus the outline incorporates doctrinal facts into each lesson.

But factual knowledge alone is not sufficient. Practice in truths learned is the third division of the lesson. The child has learned of a good Father who has created all things out of nothing. The child is made to see a loving Father, a Father who loves him and wants to help him. It is easy to speak to so good a Father; he is led instinctively to prayer. "We talk with God when we say our prayers. We talk with God especially morning and night." The *Manual* reminds us, and so we practice prayer.

"The Sign of the Cross. Our Father who are in Heaven." Practices of conduct grow out of the love of God. "The Church is God's home on earth and so we talk about our conduct in church. How should we act when we come to visit God?"

What a vital lesson! Little children have met their Father. It is an approach of love not fear; it has awakened a desire to know more about the Father and to thank him for so much goodness. It has thrilled their hearts with that warmth of devotion which should permeate and pervade each hour of study. Religion hour thus becomes a meeting with the King and the King's Son. It becomes a joy that lingers long after the study of Catechism has ceased and the practice of living religion becomes a test of love.

Vision, beauty and simplicity are merged into one. They

⁵ *Ibid.*, p. 1.

are to be found in the 1941 revised edition of the *School Year Religious Instruction Manual*.⁶

CATHOLIC ACTION FOR ALL STUDENTS

In promoting the work of Catholic Action in small groups, the elementary fact may be overlooked that all Christians are supposed to participate in this movement. We who have been entrusted with the high vocation of forming fit members of the kingdom of God are thus left with the problem of taking the necessary steps to see that this important element of the supernatural life is embodied in the characters of our students. What are some of the means for accomplishing this?

The primary one, I believe, is that the whole faculty become Catholic-Action minded, and transmit their enthusiasm and ideas to their students. For this purpose, the doctrine of the Mystical Body with its varied implications should be a sort of leitmotif throughout the entire Religion course. In teaching dogma, for example, such topics as the Fatherhood of God, our Brotherhood in and with Jesus Christ, our dignity as living temples of the Holy Ghost, the Communion of Saints, our position as members of the Church, all offer obvious opportunities for introducing this truth. In the course on worship, the occasions are abundant: the liturgy in general, the Mass, the Holy Eucharist, Baptism, Confirmation and Holy Orders, the idea of the lay priesthood. The study of morals with its various social implications, such as questions of labor, war, race discrimination, corporal and spiritual works of mercy, can be saturated with this idea. Apologetics might be treated from a live point of view by indicating how it can be used in winning souls to Christ. The life problems course may be mapped almost completely about this concept, for it should indicate how to make Catholicism the warp and woof of life. The same point of view can be incorporated into our teaching of other subjects such as history and economics. It should be fairly obvious that if every instructor in the school were "hot" about this thing, it would not be long (maybe a couple of years) before that partial, self-centered idea of Religion which is current amongst our students and Catholics generally, would begin to wane in our schools and be replaced by a spirit more conformable to that of Christ.

(By Brother Alfred, "Catholic Action for All Students," *Religious Educator*, Vol. VII, No. 5 (February, 1939), p. 78.)

⁶ The *School Year Religious Instruction Manuals* can be purchased from St. Anthony Guild Press, 508 Marshall Street, Paterson, N. J. The price is 10c each.

THE CONFRATERNITY QUESTION BOX

1. Q. *Most of the children in our parish attend the parochial school. A few lay teachers volunteered to instruct the children attending public schools. What is the best procedure for grouping children of various grade levels where the numbers for each grade is irregular. Is it a good plan to combine grades?*
 - A. Wherever possible children are classified according to their grade in the public school. The ideal is to have a separate class for each grade, but often when the number of teachers is limited it is found expedient to form several groups with pupils of two or three grades in each group. It is best to follow a plan suitable to local conditions. If pupils of two grades are grouped together the course of study should be alternated from year to year, and pupils promoted from grade to grade at the close of vacation school each year. See the revised *Manual of the Confraternity of Christian Doctrine* for directions on religious instructions in elementary grades; also, *The School Year Religious Instruction Manual*, pp. V-VI. In both *Manuals* suggestions are offered that may help you solve the problem of grouping.
2. Q. *We have only three teachers available for instruction for the eight grades. Into what classification would you suggest dividing the various age levels?*
 - A. The latest revision of the *School Year Religious Instruction Manual* has changed the course of study to primary, intermediate and advanced divisions. The revised Baltimore Catechism follows this plan also. In the Primary Manual (Preparation for First Communion) work for Grades I and II is outlined. In the intermediate Manual (A survey of the Creed, Commandments and Sacraments is completed.) Grades III-V are placed. For advanced study (A more detailed study of the Creed, Commandments and Sacra-

ments is outlined.) Grades VI-VIII are grouped. Where there are just three teachers you might consider dividing your groups from point of view of content to be studied rather than age level. If this plan is adopted you could rotate the work, i.e., for the upper grades, begin with the Sacraments the first year and take up the Commandments the following term, etc. Using this method the complete cycle is covered in three years.

3. Q. *When children come for instruction after school, what is the average length of time given to a class period?*

A. When classes meet once a week the class period should not extend over an hour. Where the classes meet two or three times a week, the time given to each class might be shortened to conform to local standards.

Because of other attractions in some sections it is difficult to arouse interest in late afternoon classes. Under such circumstances beginning the class with the singing of hymns has been found conducive to good order and can be used as a tool to put the children into a receptive mood for a story. The singing supplies an introductory period of adjustment to the lesson for the day. It encourages promptness, too, because most children like to sing even when they are tired.

WHAT CAN BE DONE?

It can hardly be denied that those people are right who have been asking for so long that religious instruction should be made complete by "more public worship." It is an undertaking bristling with difficulty, and it is this writer's opinion that much of that difficulty is gratuitous, and that the time, trouble and thought that has to be given to what should be so simple a matter, viz., enabling Christians fully to worship God together, is really rather absurd: that, in fact, much of the difficulty is due to our own unenterprisingness, cramped outlook, and lack of mental flexibility.

(From "What Can Be Done?" by Mr. Donald Attwater in *Orate Fratres*, Vol. XV, No. 2 (December 29, 1940), p. 76.)

New Books in Review

Our Divine Model. The Gospel Life of Christ. By Peter A. Resch. Translated and Adapted from the French by Canon L. Cristiani, Dean of the Catholic Faculty of the University of Lyons. Milwaukee: The Bruce Publishing Company, 1940. Pp. xix+308. Price \$2.00.

Father Resch has organized his translation of the present life to offer a semester course in the high school Religion curriculum. The following, taken from the author's Preface, describes not only the text but the translator's attitude toward a study of the life of Christ by students:

The purpose of studying the life of the Saviour is to bring Him solely, directly, and personally into the lives of our students. The primary aim is not, therefore, to draw lessons in dogma, moral, or worship from the Life of Jesus; there are other courses which aim at that. The notes at the end of each chapter should not divert the attention from the person of Jesus Christ; they are added, as it were, merely in passing. The teacher is cautioned not to digress even into textual criticism and abstruse exegesis. . . . The Assignments are purposely few and only suggestive. The teacher can readily invent similar ones; he is counseled not to do so; he can omit them entirely. The prime purpose of this book—it cannot be stressed too often—is to impress Christ strongly and directly upon the student.

This manual permits the student to read the Story of the Life of Christ in the words of the Gospel text itself, for there is something almost sacramental in the very wording of the Gospel—"that saving power of the word of God"—which no other author has been able to achieve. Has not St. Paul said that the Gospel contains a divine energy for salvation (Rom. 1:16), and St. Peter, that it is a seed of life (I Pet. 1:23)? Why then, it may be objected, should we not be satisfied with letting the student simply read the New Testament? Experience has shown that the traditional copies of the New Testament, closely printed and mechanically divided into verse and chapter with scarcely any commentary, make a rather difficult text for student and teacher to handle successfully. It is believed that the present

arrangement solves this difficulty adequately by giving the complete Gospel story with a light historical commentary.

In order to insure for the student the attainment of the practical purpose of this study, insistence throughout is placed emphatically upon the results to be sought and obtained in the spiritual life, the interior life, the Christ-life of the student. It has been objected that this is too hard and too high a goal to set for our American youth. Let us remember that "the kingdom of heaven suffereth violence." If we do not bring the whole Christ into the very center of the lives of our pupils, our system of education has failed. The teacher is counseled not to yield to the easy pedagogy of giving so-called practical assignments around the Life of Christ, but to aim constantly at bringing Christ strongly into the lives, that is, into the minds and hearts of his hearers. The Gospel message will force itself *suaviter et fortiter*.

School Year Religious Instruction Manual. For Teachers of Catholic Children Attending Public Schools. A Course of Study for Grades I and II. Pp. vi+38. A Course of Study for Grades III, IV and V. Pp. vi+46. A Course of Study for Grades VI, VII and VIII. Pp. viii+44. Prepared by National Committees under the auspices of The Confraternity of Christian Doctrine. Developed as Manuals for the use of priests, religious and lay teachers in religious instruction classes during the school year. Washington, D. C.: Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., 1941. Paterson, N. J.: St. Anthony Guild Press, 508 Marshall Street. Price 10c each copy—plus postage.

These revised manuals are invaluable handbooks. Each new edition has profited by the experience of teachers throughout the country. The Course gives specific directions to the teachers for each lesson in a school year program of religious instruction for public school children. Aims, picture study and story reference, doctrine, religious practice, and liturgy or prayer study are all indicated. References for the teacher, visual aids, games and texts for pupils, prayerbooks and books for pupil's library, and a directory of publishers are listed in each volume.

Traffic Lights. Safe Crossways Into Modern Children's Literature from the Catholic Point of View. By Mary Kiely.

Foreword by Rev. Harold Gardiner, S.J. New York City: The Pro Parvulis Book Club, 1941. Pp. 110. Price 50c.

Teachers and parents as well as librarians in Catholic schools will be pleased with this new volume by the editorial secretary of the Pro Parvulis Book Club. Those offering courses in Children's Literature to young religious will be interested in the book as a basic text. Father Gardiner, in his foreword, describes the handbook as a complete philosophy of literature for the young. The following chapter titles illustrate the author's treatment: Making Booklovers; Budgeting the Library; Our Contemporary Life in Children's Books; Training the Imagination of the Reading Child; Reading the Bible with Children; Drama for the School Stage; Our Lady in Literature; Our Responsibility to the Historical Story; Poetry and Children; Children's Book Illustration; Selection of Biography for the School Library; A Medal for a Book; The Value of the Classics; Devotional Literature for Boys and Girls; The Saints in Literature; Catholic Roots in American Child Literature; Surveying the Field; Are There Catholic Book Aids for the Catholic Library; Six Years of Children's Books; Harvest.

The Adaptive Way. Course of Religious Instruction for Catholic Pupils of Public Schools. Part I, Grades I Through IV, Revised Edition, 1941-1942. Pp. 82. Price 25c. Part II, Grades V Through VIII, Revised Edition, 1941-1942. Pp. 75. Price 25c.

Although receiving first review attention in this JOURNAL, this course of study has been successfully used for a number of years by the Mission Helpers of the Sacred Heart and by catechists trained by them. Commendable, indeed, has been the practice of the Mission Helpers in revising their Course on the basis of the experiences of those who use it. Chapter I of Part I offers general directions, treating the problem of grading classes, providing special classes for those who enter late, etc. It describes the concentric and specialized characteristics of the Course. For each grade there is a section devoted to practical directions for the teacher, discussing such problems as the psychology of the child of that grade, aims,

methods, activities, the treatment of the Catechism text, prayers, the teaching of the Mass and the ecclesiastical year. For each of the eight grades the Course recommends simple texts for the Catechist, and after the first grade a text or texts for the class. The work for each year is organized in units, and in lessons under each unit, i.e., Unit One for Grade One is entitled "God Loves Us." The eight lessons under Unit One have the following titles: I. God Makes a Beautiful World; II. God Our Father Cares for Us; III. The Holy Trinity; IV. God Gives Me a Guardian Angel; V. The Child's Return of Love; VI. God Makes Our First Parents; VII. God Makes a Wonderful Promise; VIII. Everybody Waits for Jesus. For each lesson in the Course there is given the teacher's aim for that lesson and the response desired from the child in understanding and appreciating what he is taught. In addition to teacher aim and pupil response, the teacher is given specific suggestions for story and picture study, as well as detailed directions on the Christian doctrine for the day, the religious practice that is recommended, and the prayer that is to be studied in the lesson.

The Adaptive Method of the Mission Helpers stresses sacramental grace rather than the matter and form of the Sacrament, and the positive duties imposed by the Commandments rather than what is forbidden.

An Introduction to Church History. Book I. The Apostolic Age. By Rev. Walter H. Peters. St. Paul, Minnesota: Catechetical Guild, 1941. Pp. 25. Price 15c.

This pamphlet is the first in a series of six booklets. The following are the titles of the other books in the series, the publication of which will be completed this month: Book 2. The Age of Persecution; 3. The Triumph of the Church; 4. The Middle Ages; 5. The Modern Age; 6. The Prayer Life of the Church. Titles in the present volume illustrate the author's treatment of *Book I, The Apostolic Age*: 1. Our Glorious Heritage; 2. The Feast of Pentecost; 3. The Death and Assumption of Our Blessed Lady; 4. The Miracle upon the Lame Man; 5. The Judgment of God upon Ananias and Saphira; 6. Simon the Magician; 7. The Martyrdom

of St. Stephen; 8. The Conversion of St. Paul; 9. St. Peter Is Delivered from Prison; 10. The Council of Jerusalem; 11. The Evangelists; 12. The Work of St. Paul. At the close of each lesson there are points for discussion based on the content of the lesson. The six books in this series have been prepared "to stimulate a taste for historical knowledge," and to discover in it assistance in living a good life. The books have been prepared for use in high school classes and in study clubs.

An Introduction to Church History. Book 2. The Age of Persecution. By Rev. Walter H. Peters. St. Paul, Minnesota: Catechetical Guild, 1941. Pp. 25. Price 15c.

The following are the topics treated in this second book of the series entitled "An Introduction to Church History": 1. The Persecutions; 2. Saint Peter; 3. The Martyrdom of Saint Paul; 4. Saint John the Evangelist; 5. The Meaning of Martyrdom; 6. The Catacombs; 7. Saint Tarsicius; 8. Saint Ignatius of Antioch; 9. Saint Justin; 10. Saint Cecilia; 11. Saint Lawrence; 12. Saint Agnes.

The Boy Who Saw the World. A Story of Saint Francis Xavier. By Brother Ernest, C.S.C. Illustrations by Brother Hilarion, C.S.C. Notre Dame, Indiana: Dujarie Press, 1941. Pp. 121. Price \$1.50.

This volume is a pleasing addition, both in its content and in its virile illustrations, to literature for boys and girls at the elementary school level. Some children will be able to read the book as early as the fifth grade, and eighth grade pupils will find it a fascinating biography.

A Companion to Scripture Studies. Volume I. General Introduction to the Bible. By the Reverend John E. Steinmueler. New York: Joseph F. Wagner, Inc., 1941. Pp. viii+478. Price \$3.85.

This volume is the first complete compendium in English to give an adequate appraisal of Catholic scholarship on the Bible up to 1941. The author, in offering this summary of

studies and researches on the Bible, has the following objectives: (1) To place at the disposal of English speaking priests, seminarians, and Catholic educators a compact, solid, and scientific Scriptural manual; (2) To supplement some of the existing manuals on the Bible, which are now incomplete because of recent important discoveries; (3) To illustrate the fruitful researches of international scholarship in the field of Scriptural Studies; (4) To illustrate the Catholic Church's solicitude for the Bible and to place at the disposal of the priesthood and the laity helpful material for the defense of the Word of God revealed through the Bible.

A Child's Life of Christ. By M. Keelty. St. Paul, Minn.: Catechetical Guild, 1941. Pp. 32. Price 15c.

The author's Preface explains the purpose and use of this life of Our Lord:

In the name of the Father and of the Son and of the Holy Ghost.

This is the way we begin this little book.

I wrote this little book to tell you about our Blessed Lord.

You are reading it because you love Him and you want to learn more about Him.

Saint John once said that if all the things our Lord said and did were written down, the whole wide world wouldn't be big enough to hold all the books that would be written.

So in this little book I can tell you only a very few of the things that our Lord did.

Look at the pictures and try to make them come to life in your mind.

This is called "meditating."

It will do you good to think about our Lord, because the more you think about Him, the more you will love Him; and the more you love Him, the more you will want to serve Him. By doing this, you will become one of His dearest followers and that is what we all wish to be.

The following stories are told and illustrated: The Annunciation, The Shepherds, The Presentation, The Visit of the Wise Men, The Flight into Egypt, Jesus in the Temple, Jesus Is Baptized, The Devil Tempts Jesus, The First Miracle, The Sermon on the Mount, The Lord's Prayer, The Raising of the Widow's Son, Stilling the Tempest, The Loaves and Fishes, Jesus Blesses Little Children, Jesus Gives Sight

to the Blind Man, The Good Samaritan, The Prodigal Son, Our Lord Raises Lazarus, Palm Sunday, The Last Supper, The Agony in the Garden, The Scourging of Jesus, The Seven Last Words, The Resurrection, Christ Appears to the Apostles, The Last Promises of Christ, The Ascension, Descent of the Holy Ghost.

Supplement to A Reading List for Catholics. Prepared for National Catholic Book Week. Charles L. Higgins, Chairman. Sponsored by the Catholic Library Association. Edited by John M. O'Loughlin. Scranton, Pennsylvania: Catholic Library Association, 1941. Pp. 35. Price 15c.

This pamphlet was a feature of the Second National Catholic Book Week and has for its purpose to suggest for the average Catholic a limited number of titles which will create a taste for and pleasure in reading "a balanced group of titles which can be read easily and with profit." The several sections have been prepared by authorities in their respective fields. The *Reading List for Catholics*, for which the present pamphlet is a supplement, was published for National Catholic Book Week in 1940 and may also be procured from the office of the Catholic Library Association in Scranton, Pennsylvania.

The Land of the Free. Six Radio Plays. Robert H. Conery, Editor. Scripts by Richard McDonagh, with stage adaptation by Walter Kerr. Professor Richard J. Purcell, Historical Advisor, Washington, D. C.: The Catholic University of America Press, 1941. Pp. viii+120. Price \$1.00.

Catholic teachers, particularly those working at the secondary school level, should be interested in the publication of *The Land of the Free*. This is the title given to the six radio plays, presented over the Catholic Hour in 1941, as part of the Citizenship Program of the Commission on American Citizenship established at the Catholic University in 1939. Not only are the complete scripts given in the present volume but in addition, under the title "Study Club Notes," there is related historical information. For each script there are study questions and a selected bibliography. Teachers

will find particular assistance in the last section of the volume that give directions both for school and dramatic use of these scripts. The following are the titles of the Radio Plays with the freedoms dramatically presented in them: I. Land of Sanctuary (The right of religious liberty); II. Charles Carroll, the Last of the Signers (The right of political liberty); III. The Winning of the West (The right of law and order); IV. For Faith and Freedom (The right of educational liberty); V. For God and Country (The right to work); VI. With Charity for All (The right of private charity).

Chats with Jesus. By Rev. W. H. Russell. Vol. I. New York: P. J. Kenedy & Sons, 1941. Pp. 111. Price \$1.00.

Father Russell, well known to readers of this JOURNAL as an authority on the teaching of the life of Christ in our schools, offers in the present volume a book of spiritual reading and devotion. In *Chats with Jesus* there are two persons, the reader and our Lord, the reader speaking informally to Jesus as he considers incidents from the Gospels.

Friends and Enemies of Happiness. By Albert H. Dolan, O.Carm. Englewood, N. J. and Chicago, Ill.: The Carmelite Press, 1941. Pp. 36. Price 15c.

Volume Two of Father Farrell's *Companion to the Summa* (Sheed and Ward, New York) offered source material for this pamphlet. The following, from the author's Table of Contents, suggest the pamphlet's organization: Introduction—Happiness, Its Friends and Enemies; Temperance and Guttony; Purity and Lust; Meekness and Anger; Humility and Pride; Charity and Envy; Liberality and Avarice; Joy and Sloth.

Family Life in Christ. By Therese Mueller. Popular Liturgical Library, Series IV, No. 6. Collegeville, Minnesota: The Liturgical Press, 1941. Pp. 32. Price 10c.

The author suggests practical methods by which the title of this pamphlet may be achieved, particularly through the sacraments and the liturgical year. The booklet is in brief a compendium of the liturgy in the home.

The Fruitful Ideal. A Factual Survey of the three orders of St. Francis in the United States. By Fr. Maximus Poppy, O.F.M. St. Louis and London: B. Herder Book Co., 1941. Pp. 111. Price \$1.00 (paper); \$1.50 (cloth).

This is the first complete up to date survey of all the orders and congregations of St. Francis of Assisi in the United States.

BOOKS RECEIVED

Connery, Robert H. *The Land of the Free.* Six Radio Plays. Scripts by Richard McDonagh, with stage adaptation by Walter Kerr. Professor Richard J. Purcell, Historical Advisor. Washington, D. C.: The Catholic University of America Press, 1941. Pp. viii+120. Price \$1.00.

Diamond, Wilfrid. *Diamond's Liturgical Latin.* A Simple Method of Learning the Latin of the Missal for Private Study and as a Class Text in High Schools, Novitiates and Study Clubs. New York: Benziger Brothers, Inc., 1941. Pp. xvi+346. Price \$2.50.

Ernest, Brother, C.S.C. *The Boy Who Saw the World.* A Story of Saint Francis Xavier. Illustrations by Brother Hilarion, C.S.C. Notre Dame, Indiana: Dujarie Press, 1941. Pp. 121. Price \$1.50.

Hennrich, Rev. Kilian, O.F.M.Cap. *Youth Guidance.* New York: Joseph F. Wagner, Inc., 1941. Pp. v+313. List price \$2.25.

Middleton, The Rev. John S. *Her Silence Speaks.* Timely Reflections on The Seven Words of Our Lady. New York: P. J. Kennedy & Sons, 1941. Pp. xi+134. Price \$1.00 (cloth).

Russell, Rev. W. H. *Chats with Jesus.* Vol. I. New York: P. J. Kennedy & Sons, 1941. Pp. 111. Price \$1.00.

Steinmueller, Rev. John E. *A Companion to Scripture Studies.* Vol. I. General Introduction to the Bible. New York: Joseph F. Wagner, Inc., 1941. Price \$3.85.

PAMPHLETS

Habig, Marion A., O.F.M. *Man of Peace.* St. Francis of Assisi, Paterson, N. J.: St. Anthony Guild Press, 1941. Pp. 35. Price 5c.

Heeg, Aloysius J., S.J. *A Little Child's Confession Book.* With prayers, directions, and an examination of conscience suitable for children in the lower grades. St. Louis, Mo.: The Queen's Work, 1941. Pp. 12. Price 3c each; 100 for \$2.25; 500 for \$10.00.

Keely, M. A. *A Child's Life of Christ.* St. Paul, Minn.: Catechetical Guild, 1941. Pp. 33. Price 15c.

Krahe, Gordon, O.F.M. *What the Mass Is for You*. Paterson, N. J.: St. Anthony Guild Press, 1941. Pp. 32. Price 5c.

O'Loughlin, John M. *Supplement to a Reading List for Catholics*. Prepared for National Catholic Book Week. Sponsored by the Catholic Library Association. Scranton, Pa.: Catholic Library Association, 1941. Pp. 35. Price 15c.

Perotti, Leonard D., O.F.M. *Saint Salvator of Horta*. A Franciscan Brother. Translated and Adapted from the Italian. Paterson, N. J.: St. Anthony's Guild Press, 1941. Pp. 29. Price 5c.

Peters, Rev. Walter H. *An Introduction to Church History*. Book I. The Apostolic Age. Pp. 25. Book 2. The Age of Persecution. Pp. 25. St. Paul, Minn.: Catechetical Guild, 128 E. Tenth St., 1941: Price 15c each.

School Year Religious Instruction Manual. For teachers of Catholic Children Attending Public Schools. A Course of Study for Grade I and II, pp. 38. A Course of Study for Grades III, IV and V, pp. 46. A Course of Study for Grades VI, VII and VIII, pp. 44. Paterson, N. J.: St. Anthony Guild Press, 1941. Price 10c each.

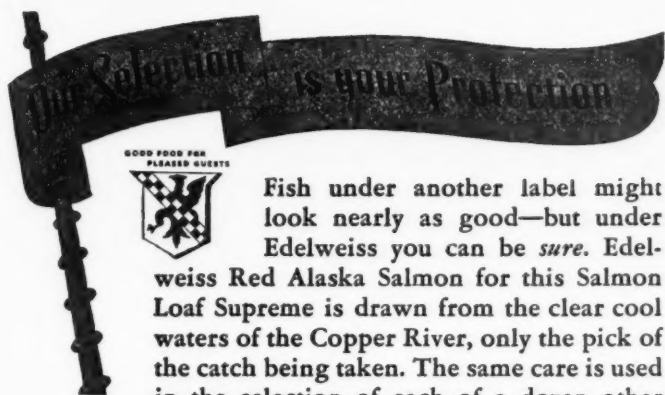
The Adaptive Way. Course of Religious Instruction for Catholic Pupils of Public Schools. Part I—Grades I through IV. Revised Edition 1941-1942. Pp. 82. Part II—Grades V through VIII. Revised Edition 1941-1942. Pp. 75. Towson, Maryland: Mission Helpers of the Sacred Heart, 1941. Price 25c each.

Kiely, Mary. *Traffic Lights*. Safe Crossways into Modern Children's Literature from the Catholic Point of View. New York: The Pro Parvulis Book Club, 1941. Pp. 110. Price 50c.

THE EDUCATION OF SISTERS

If we accept as axiomatic "The Catholic school must ever become more Catholic" then we must also accept its corollary: "The religious teacher must ever become more religious."

(Very Rev. John J. Cronin, C.M., D.D., Foreword to *The Education of Sisters* by Sister Bertrande Meyers, New York: Sheed and Ward, 1941, p. xxvi.)



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